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THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey
of all matters of Public interest, in the economic,
commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXX No. 11]

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RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20-00

A JAHANGIR RECORD

(Continued from last issue)

Eleventh, a large excavation they made on the earth was filled with water and covered with a sheet for some time. On removing the sheet the water was found to have transformed into solid ice upon which elephants walked! They drew the sheet across the place once more and on it being removed again, "every vestige of ice and even moisture of any sort" had completely disappeared!

Twelfth, they erected two tents "a bow-shot distance" apart, into which two of them, one to each, entered and brought out "every bird or beast we chose to mention", and set them fighting.

Thirteenth, one of them shot a steel-pointed arrow into the air and "the shaft fixed at a considerable height". He shot a second one, "which flew straight to the first, to which it became attached". In this way a sheaf of 49 arrows were suspended in the air! The 50th one, however, broke the united sheaf asunder and brought the arrows down to the earth.

Fourteenth, they changed the colour of a red rose and then a skein of white thread to every hue the Emperor chose simply by dipping them into a vessel "full of water perfectly transparent".

Fifteenth, every time a square bird-cage, with no partition to divide its inside space, was turned—the four sides were turned several times over—the Emperor saw a pair of new kind of birds through the side nearest to him. Sixteenth, as many times as they turned a carpet "upside down-wards", it displayed a pattern and colour entirely different!

Seventeenth, they spilled the water in a large ewer to the last drop, but as soon as

it was placed with the "face upwards", it was full to the brim with water. It was repeated many times. Eighteenth, they introduced a cucumber at one end of a large sack "open at both ends" but brought out a melon at the other. The melon re-introduced at the other end came out as a bunch of grapes at the first end! The process went on for a long time.

Nineteenth, from each of the gaping mouths of eight men the head of a snake popped out. When drawn out the snakes measured about five cubits in length. Cast loose on the ground, the snakes writhed in the folds of one another and tore themselves apart with the greatest fury. Twentieth, everytime a flower was hidden behind a looking glass, it assumed a different colour when brought out.

Twenty first, ten empty porcelain jars, on their lids being taken off after half an hour, were tasted by the Emperor and his men and found palatable. On the replaced lids being taken off again, however, the jars were found empty and "as clean as if they had been a hundred times washed in the purest spring water."

Twenty-second, the book of literary works of Shadi was put into a small empty bag but when they drew out the book, it was found changed to that of Hafez, which, in turn, was transformed into the book of Suliman by the same process. It was repeated many times and works of different masters were produced one by one.

Twenty-third, one end of a fifty-cubit-long chain was thrown towards the sky "where it remained as if fastened to something in the air". Then a dog, a hog, a panther, a tiger and a lion were by turn made to climb up the chain to the upper end but, one by one, they all vanished immediately on reaching the top. At long last they pulled the chain down and rolled

into a bag, leaving the onlookers guessing about the vanished animals.

Twenty-fourth, at every alternate removal of the cover of an empty "hungry" basket?) a fresh display of delicacies like candies, dried fruits and aromatic herbs could be served to the spectators.

Twenty-fifth, as the lid of a large water-lled basin was closed and opened green leaves, snakes, cranes, etc., were found in it by turn but at the last uncovering, the water in it was found to have vanished.

Twenty-sixth, one of the men kept removing his ruby ring from one finger to another and everytime the ruby also kept changing to other precious gems! Twenty-seventh, a man brought his naked body into violent contact with a sharp two-edged sword without the slightest injury.

Twenty-eighth, a volume of purest white paper was placed in the Emperor's hands for his satisfaction that its pages were totally blank, but when one of the Bengal "bauzigurs" took the volume in hand from an entirely satisfied Emperor and went on turning its pages, on each and every one of it appeared a beautiful multi-coloured painting of the highest excellence ranging from floral designs, natural scenes, faces and human studies to action pictures, wild charging animals and battle scenes.

Concluding his narrative of this show of tricks of his age, the puzzled but delighted Emperor seemed to have aptly remarked "However we may have bestowed on these performers the characters of jacks of juggle, yet in very truth, they very evidently partake of the nature of something beyond the exertion of human energy!"

J. C. Das.

MEDITATION

Fourteen American tourists returned home recently after a 3-month "Meditation Guides course" at Hrishikesh. "We want to be meditation guides back at home", they said.

Highly impressed by the Maharishi's approach to meditation, the group was not at all surprised that few Indians, compared to the interest taken by the foreigner, took to meditation the Maharishi style. "Indians do not believe that meditation could be that easy. They think that it is difficult", some of them said.

According to them, the method they were taught was quite different from the disciplined method of concentration where everything else is shut out of the mind to concentrate on an image or object. "In meditation, unlike in concentration, there is no mysticism, no religion and no spiritualism involved", they said.

This group included a couple on honeymoon trip, an actress, a housewife, a doctor, professors, students, a musician, a writer and an engineer.

Dr. Mary Ellen Van Lydegraff said that she had to manage about 1,200 difficult students between the ages of 16 and 21. She experimented with a section of the most backward and self-centred students by teaching them to meditate the Hrishikesh way and was surprised that within six months this section fared better than the others!

Ellen Corby, a famous actress of her time, said she was able to win more friends and admirers through meditation. To an extent, meditation was the secret of her success.

Mr. Peter Riggs and his wife Virginia said that meditation was their common interest and they hoped to "keep it." They said they were able to club meditation and honeymoon without any difficulty.

(Continued on page 6.)

1970

ಪ್ರಾರ್ಥನೆ

ನನೋವಿಶ್ವಸೃಜೀಪೂರ್ವಂ ವಿಶ್ವಂತದನುಬಿಭೃತೆ |
 ಅಥ ವಿಶ್ವಸೃಕಂಹಕ್ರ್ಮಿ ತುಭ್ಯಂ ತ್ರೇಧಾಸ್ಥಿತಾತ್ಮನಿ ||
 ರಸಾಂತರಾನ್ಯೇಕರಸಂ ಯಥಾದಿವ್ಯಂಪಯೋಶ್ನುತೆ |
 ದೇಶೇದೇಶೇಗುಣೇಷ್ಟೇವ ಮನಸ್ಥಾಪ್ತು ಮನಿಕ್ರಿಯಾಃ ||
 ಏಕೇಕಾಽಣತಸ್ತಾಂಸ್ತಾನವಸ್ಥಾಃ ಪ್ರತಿಪದ್ಯಸೇ |
 ನಾನಾತ್ವಂ ರಾಗಸಂಯೋಗಾ ಶ್ಲಘಟಿಕಸ್ಯೇವತೇಧ್ರವಂ ||
 ಅನೇಯೋಮಿತಲೋಕಶ್ಚ ಮನರ್ಥಪ್ರಾರ್ಥನಾವಹಃ |
 ಅಚತೋಽಪ್ಯು ರತ್ನಂತ ಮನ್ಯಕ್ರೋಧ್ಯಕ್ತಕಾರಣಮ್ ||
 ಹೃದಯಶ್ಚಮನಾಸಸ್ಯ ಮಕುಮಂತ್ವಾಂತಪಸ್ತಿನಂ |
 ದಮಾಕುಮನಘೃಪೃತ್ಯಂ ಪುರಾಣಮಜರಂವಿದುಃ ||
 ಸರ್ವಜ್ಞಶ್ಚಮವಿಜ್ಞಾತ ಸ್ವರಸ್ಯೋನಿಶ್ಚಮಾತ್ಮಭೂಃ |
 ಸರ್ವಪ್ರಭುಽನಿಶ್ಚಶ್ಚ ಮೇಕಶ್ಚ ಸ್ವರಸ್ಯರೂಪಭಾಕಾ ||
 ಸಪ್ತಸಾನೊಪಗೀತಂತ್ವಾಂ ಸಪ್ತಾರ್ಣವಜಲೇಶಯಂ |
 ಸಪ್ತಾರ್ಣವಮುಖನಾಚಖ್ಯು ಸ್ಪಷ್ಟಲೋಕೈಕಸಂಪ್ರಯಂ ||
 ಚತುರ್ದರ್ಶನಫಲಂಜ್ಞಾನಂ ಕಾಲಾವಸ್ಥಾಚತುರ್ಮುಖಾ |
 ಚತುರ್ದರ್ಶನಮಯೋರೋಕ ಶ್ವಪ್ತಶ್ಚರ್ಮಂಚತುರ್ಮುಖಾತ್ ||
 ಅಭ್ಯಾಸನಿಗೃಹೀತೇನ ಮನಸಾಹೃದಯಾಶ್ರಯಂ |
 ಜ್ಯೋತಿರ್ಮಯಂವಿಚಿನ್ವಂತಿ ಯೋಗಿನಸ್ತಾಂವಿಮುಕ್ತಯಃ ||

ಅಜಸೃಗೃಹ್ಣ ತೋಜನ್ಮ ನಿರೀಹಸೃಹತದ್ವಿಪಃ |
 ಸ್ವಪತೋಜಾಗರೂಕಸ್ಯ ಯಾಥಾಃರ್ಥ್ಯಂವೇದ ಕಸ್ತವಃ ||
 ಶಬ್ದಾದೀನ್ವಿಪಯಾನೋಕ್ತಂ ಚರಿತುಂ ದುಶ್ಚರಂತಪಃ |
 ಪರಾಪ್ನೋಸಿ ಪ್ರಜಾಪಾತು ಮೌದಾಸೀನ್ಯೇನ ವರ್ತತುಂ ||
 ಬಹುಧಾಪ್ಯಾಗಮೈರ್ಭಿನ್ನಾಃಪಂಥಾನಸ್ತಿದಿಹೇತವಃ |
 ತ್ವಯ್ಯೇವನಿಪತಂತೋಽಥಾ ಜಾಹ್ನವೀಯಾನವಾರ್ಣವೇ ||
 ತ್ವಯ್ಯಾವೇರಿತಚಿತ್ತಾನಾಂ ತ್ವತ್ಸಮರ್ಪಿತಕರ್ಮಣಾಂ |
 ಗತಿಶ್ಚಂವೀತರಾಗಾಣಾ ಮುಖ್ಯಯಸ್ತನ್ನಿವೃತ್ತಯಃ ||
 ಪ್ರತ್ಯಕ್ಷೋಪ್ಯಪರಿಚ್ಛೇದ್ಯೋ ಮಹ್ಯಾದಿರ್ಮಹಿಮಾತನ |
 ಅಪ್ತವಾಗನುಮಾನಾಭ್ಯಾಂ ಸಾಧ್ಯಂತ್ವಾಂ ಪ್ರತಿ ಕಾಕಥಾ ||
 ಕೇವಲಂ ಸ್ಮರಣೇನ್ನೈವ ಪುನಸಿಪುರೂಪಂಯತಃ |
 ಅನೇನವೃತ್ತಯಶ್ಚೇಷಾ ನಿವೇದಿತಫಲಾಸ್ತಯಃ ||
 ಉದಧೇರಿವ ರತ್ನಾನಿ ತೇಜಾಂಸೀನ ವಿವಸ್ತುತಃ |
 ಸ್ತುತಿಭ್ಯೋಪ್ಯತಿರಿಚ್ಯಂತೆ ದೂರಾಣಿಚರಿತಾನಿತಿ ||
 ಅನವಾಪ್ತಮವಾಪ್ತವ್ಯಂ ನತೆ ಕಿಂಚನವಿದ್ಯತೆ |
 ಲೋಕಾನುಗ್ರಹವಿವೈಕೋ ಹೇತುಸ್ತೇಜನ್ಮಕರ್ಮಣೋಃ ||
 ಮಹಿಮಾನಂಯದುತ್ಕೀರ್ತ್ಯ ತನ ಸಂಹ್ರಿಯತೇವಚಃ |
 ಶ್ರಮೇಣತದಶಕ್ತ್ಯಾ ವಾ ನಗುಣಾನಾಮಿಯತ್ತಯಾ ||

Kalidasa.

INVOCATION :

"We bow to you, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling on different spots attains different qualities. So do You, though Yourself changeless. You are one, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but You have measured the whole world. You have nothing to beg for, but every one begs of You. You are invincible, but You conquer every one. You are unseen, but You cause everything that is seen. You abide in the heart, but You are far away. You have no desires, but You practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have no master yourself. You are one, but You wear multitudinous forms. You are sung by the seven notes of music, You sleep in the seven seas, You are seen in the seven flames of the sacrificial fire, You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas,—Dharma, Artha, Kama, and Moksha, the four Yugas in time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep,

and yet alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to You. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference and the words of seers? Like the treasures of the sea, and like the light of the sun Your marvellous achievements are beyond the powers of human expression ! ”

ಸ್ತುತಿಪ್ರಜಾಭ್ಯಃ ಪರಿಪಾಲಯಂತಾಂ ನ್ಯಾಯೇನ ಮಾರ್ಗೇಣ ಮಹಿಮಾಂ ಮಹೀಶಾಃ |
ಗೋಪ್ರಾಹ್ಮಣೇಭ್ಯಶ್ಚೈಕಭವಂತು ನಿತ್ಯಂ ಲೋಕಾಸ್ತಮಾಸ್ತು ಸ್ವಖಿನೋ ಭವಂತು ||

“Grant welfare to the populace! May Rulers rule the States in righteous ways! May Cows and Brahmins have peace and protection! And may the public at large be ensured prosperity and happiness ! ”

During 1970!

Amen!

Editor.

SHORT STORIES FROM UPANISHADS

Bharataratna C. Rajagopalachari:

It may interest fiction-fans of modern times to see how the old Rishis of our land, too, told stories. Two great long stories, the Ramayana and the Mahabharata, are permanent monuments of the art of story-telling as it was developed in ancient India. But what about the short story? Is the short story, as distinguished from the fable, a peculiarly modern evolution of literature? The short story is distinguished by a vividness and a singleness of crisis or purpose and is not merely a part of a big whole which is exhibited for an occasion. It is a whole thing by itself. It is interesting to see a kind of short story pattern even in the Upanishads.

The best known piece of this type is in the first chapter of the Bhagavad Gita wherein Arjuna, when he surveyed the

forces on both sides arrayed for mutual slaughter in the Kurukshetra field, was seized with an uncontrollable fit of repentance for the great sin he was about to commit. He refused to fight, threw down his great bow and sat puzzled and ruminating, until Krishna explained to him the finite circle of duty for individual man, within a never-to-be comprehended infinite mystery of good and evil. It was a single sudden crisis of great moral significance, portrayed with wonderful vividness.

So also in the Kathopanishad we have a young man, Naachiketa, who was suddenly seized by an uncontrollable desire to do the right thing as he saw what his father was doing. He disturbed his father's great sacrifice saying, “You are giving away these old and feeble cows and other things. What can you expect out of it? To whom are you going to give me, your best possession?”

(To be continued.)

(Continued from page 3)

Mr. Peter Riggs, a vice-president of a big cosmetics firm in West Alabama, claimed that he was able to transform his directors into serious meditators and added that the firm's board meetings now started with a brief meditation. "Meditation gives energy, plenty of it", he says. In the business, Mr. Riggs, with the energy and stamina infused by daily meditation, is able to motivate about 500 salesmen a day!

He said that back in the United States copies of the tape recordings of the Maharishi's speeches are being made to be included in the library of Congress in Washington and also for supply to the meditation centres all over the world.

David Katz, a graduate, said that he was once a tired student, but now from the day he started to meditate, he not only won peace of mind, but found that a few hours' reading was enough to comprehend many chapters.

Tom Pishulie, another student, and his wife Nancy want to make meditation a 'tradition in the family.' "We would be meditation guides to our children," Nancy said.

Gary Davis, a pianist, said that since the day he started meditating his knowledge in music reached the creative level. A real estate broker, John Warner said that meditation gave him peace of mind and enough energy to double his business!

To an audio-visual engineer, Mike Ritter, meditation was a new experience which not only gave a basis to his life and provided an anchor but also helped him to know himself better. To Ralph Cramer, a writer of books on engineering, and Richard Nelson, an engineer, meditation brought new and lucid ideas.

The leader of the group is Charlie Donahue who is very keen to popularise

meditation in the schools and universities of America.

Charlie, who is hardly 20, believes that if meditation could be introduced in the schools and colleges the student unrest that is prevailing throughout the world could be solved. "Meditation really purifies the mind," he added.

He says that if India and America were any closer than they were in the past, it was because the Americans were getting to like the Indian philosophy and thought and the interest the Maharshi style meditation was gaining the world over.

The tourists said they could meditate anywhere anytime excepting when they were driving a motor vehicle. One merely closes one's eyes, relaxes his mind and allows thoughts to come and go, stay or play. Gradually, the mind would pick up that thought that is most appealing quite naturally with no strain on the person. And from then on, just thoughts and happy recollections come and go, giving the meditator complete relaxation. When the meditator opens his eyes again, he feels as if he has returned after a long holiday somewhere, full of energy and stamina!

If only Indira would!

Ed.

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BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

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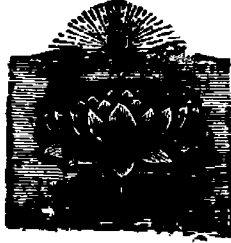
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SHORT STORIES FROM UPANISHADS

Bharataratna C. Rajagopalachari :

(Continued from last issue)

"I am giving you to Death," replied the annoyed father. Nachiketa insisted that he should be so given. And he went to the God of Death, Yama. Yama in Hindu mythology is not associated with sin as in the semitic theologies. He is the great God of Dharma and right conduct. Nachiketa waited at Yama's door for three days and got entrance and respectful reception. Refusing all other gifts, he won from Yama an exposition as great as what Sri Krishna gave to Arjuna. It is the famous Kathopanishad!

I propose to take out of the Chhandogya Upanishad a few short stories or rather broken crystals of short stories and present them to the reader. These bits of crystal are wonderful. Great were the Rishis of our land, not merely in wisdom and detachment and penance, but in the delicate art of story-telling also. In the midst of the most abstract and abstruse reflections we find these little chips of shining stories.

The Chhandogya Upanishad is the rock on which Sri Sankaracharya builds his Advaita. It is the greatest authority also for the modification of Advaita of which Sri Ramanujacharya is the exponent. In it we find the most expansive analysis of all that we see and contemplate. In particular it contains conclusions of intensive research in what goes now by the name of mental science. Evolution, as Hindu philosophy expounds it, embraces both the material and the spiritual world and is dealt with at length in this Upanishad. But the reader's attention will not be taxed here with any exposition of the main philosophical content of the Upanishad,

There was famine in the Kuru country. Hailstorms destroyed all the crops and there was great suffering among the people. Ushasti, son of Chakrayana, who lived with his child-wife in an elephant-keeper's village, had to beg for food. He went one day in the last stage of distress to the elephant-keeper who was sitting eating some roasted wild beans and begged him for some food. "What shall I do? This is all I have and I am eating from it," he said to the Brahmana, pointing to the dish of beans he had before him.

"Give me some of it," said the unfortunate Brahmana. The man handed the beans to him and said, "Eat, and here is some water to drink."

"I can't take the water as you have sipped it," said Ushasti.

"Sir, were not the beans too unclean having been left over after my eating?" asked the elephant-keeper.

Ushasti replied; "I would have to die if I did not accept your beans though they had been rendered unclean by your eating. But I can get water elsewhere and water not rendered unclean. I should not drink the water from the jug you have drunk from."

Ushasti ate some of the beans and gave the rest to his child-wife. She had eaten something before; so she took the beans and laid them by.

As soon as Ushasti rose next morning, he said to his wife: "Alas, if I could find something to eat now, I could walk and go to the sacrifice the King is performing, and being learned in the Vedas I would be appointed head-priest at the function, which would bring me some remuneration."

His child-wife took out the beans she had laid by and, giving it to him, said, "My

Lord ! Eat this and go." He was surprised his wife had saved the beans. He ate them and was soon at the King's sacrificial hall.

The priests were there ready to start the sacrifice. He sat down next to the prologue-recitor and said, "You are not a competent priest. You have not been initiated in the meaning of the ceremony. It is sinful on your part to undertake this." He said the same to the other priests who had to follow. Then the King asked him who he was that he thus interrupted the proceedings.

"I am Ushasti, son of Chhakrayana, of whom you have no doubt heard."

"Sir," said the King, "indeed I looked for you when I set about arranging for this sacrifice. But you were not to be found. So I appointed these men. But now, Sir, please take up these offices."

"Sir, what you say is good," said Ushasti. "But these priests having been appointed, let them sing the respective hymns. If you give me fees equal to what you give them, they shall have my permission to carry on." This was agreed to and done.

Then the priests who were charged with incompetence approached Ushasti, one by one, and said, "Please, Sir, instruct us in the meaning of the hymns." Thereafter follows an occult exposition on Breath, Sun, and Food.

Here is an interesting beginning of a story, but there it stops and only metaphysics follows thereafter. The Chhandogya Upanishad has quite a few such beautiful short stories nipped in the bud, so to say, by philosophy. How one wishes the Rishi continued and told us all that later happened to Ushasti and his child-wife !

Udgitha is the Sama Veda style of chanting 'Om'. The chanting may be done by

learned men as well as unlearned men who just learn how to chant and know nothing more about it. The chanted hymns reach the gods and the rain and the food arrive. But the Upanishad expects something better of the Brahmanas learned in the Veda.

Once there was a great drought, and, as such distress gets worse and worse as we go down the scale of life, the dogs suffered most. When Baka, son of Dalbhya—he was also claimed as son of the family of Maitraya—went to study the Veda in a secluded spot, a white dog came and it was followed by other dogs. "Teach us to chant the hymns, Sir," said the dog to Baka. "We shall say 'Om' to the gods so that our distress may find relief."

Baka told the dogs to come the next day.

They came, they formed themselves into a troupe, each dog having next one's tail in its mouth after the fashion of Brahmanas who chant the Bahishpavamana hymn, each holding the next man's hands in a chain.

Baka taught them and they chanted, "Him ! " "Him ! " "Him ! " Baka chanted hymns to Varuna, Prajapati and Savitr on their behalf. And the rains came and the drought ended.

The meaning of the story is that we should not look down upon unlearned chanting. The power of the word and the yearning of the heart have their effect. We should all have Baka Dalbhya's compassionate heart and the faith of the dogs that were in distress.

According to what one reads in the Chhandogya Upanishad, (third Adhyaya, sixteenth Khanda), a man is a boy until the age of 24. From that age up to 68 he is in middle age. He can live for 49 years thereafter if he leads a pious life and worships the gods, the full span of life being, according to this text, 116 years,

(Continued on page 6.)

1970

प्रार्थना

नमोविश्वसृजैर्पूर्वं विश्वंतदनुविभ्रते ।
 अथ विश्वस्य सर्वं तुभ्यं त्रेधास्थितः तमने ॥
 रक्षाग्निरावहेकरसं यथादिभ्यः पयोभुते ।
 देशदेशेऽग्रेभ्यः सर्वस्यास्त्वं भविक्रयः ॥
 एकः कारणतस्तांस्तानवस्थान् प्रतिपद्यसे ।
 नानात्वं रागसंयोगात्स्फटिकस्यैवतेभुवं ॥
 अग्नेयोमितलोकस्त्वं मनर्थीमार्थनावहः ।
 भजितोऽग्निपुरस्त्वस्त मय्यकोऽव्यक्तकारणम् ॥
 हृदयस्य मनासस्य मकामंतर्वांतपस्त्रिनम् ।
 दयालुमनसस्पृहं पुराणमजरं विदुः ॥
 सर्वज्ञस्त्वं न विज्ञात स्त्वं सर्वेयोनिस्त्वं मात्मभूः ।
 सर्वप्रभुरनीशस्त्वं मेकस्त्वं सर्वरूपभाक् ॥
 सतसामोपगीतं सर्वं सततार्णवजलेशयम् ।
 सतार्थिर्मुक्तमावयतु स्तस्यलोकैकसंभयम् ॥
 चतुर्वर्गफलं धानं कालावस्थाचतुर्गुणम् ।
 चतुर्वर्गेण यो लोको स्त्वं स तस्य सर्वं चतुर्मुखात् ॥
 अस्यासन्नियुहीतेन मनसा हृदयाभयम् ।
 उयोस्तिर्महं विधिभिर्भगित योगिनस्त्वं विमुक्तये ॥

अजस्य गृह्णतो जन्म निरीहस्य हतद्विषः ।
 स्वपतो जागरूकस्य याथावर्थं वेद कस्तव ॥
 शब्दादींश्चिन्तयाम्भोक्तुं चरितुं दुश्चरंतपः ।
 पर्याप्तोऽसि प्रजाः पातु मौदासीन्धेन वर्तिषुम् ॥
 बहुधाप्यागमैर्मिथ्याः पन्थानदिसिद्धिहेतवः ।
 त्वय्येव निपतन्त्योघा जाह्नवीया इवार्णवे ॥
 त्वय्यावोद्यतचित्तानां त्वत्समर्पितकर्मणाम् ।
 गतिस्त्वं वीतरागाणां मभूयस्त्वानिवृत्तये ॥
 प्रत्यक्षोऽप्यपरिच्छेद्यो मद्यादिर्महिमा तव ।
 आतवागनुमानाभ्यां साध्यं त्वां प्रति काकया ॥
 केवलं स्मरणेनैव पुनासि पुरुषं यतः ।
 अनेन वृत्तयश्शेषा निषेदितफलास्तथपि ॥
 उदधेरिव रक्षानि तेजांसीव विवस्वतः ।
 स्तुतिभ्योऽप्यतिरिच्यन्ते दूरानि चरितानि ते ॥
 मनवात्तमवात्तस्यं न ते किंचन विद्यते ।
 लोकानुग्रह एवैको हेतुस्तेजस्य कर्मणोः ॥
 महिमानं यदुत्कीर्त्य तव संश्रियते वचः ।
 भमेण तद्वदस्यावा ननु ज्ञानामियत्तया ॥

Kalidasa.

INVOCATION:

"We bow to you, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling on different spots attains different qualities. So do You, though Yourself changeless. You are One, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but You have measured the whole world. You have nothing to beg for, but every one begs of You. You are invincible, but You conquer every one. You are unseen, but You cause everything that is seen. You abide in the heart, but You are far away. You have no desires, but You practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have no master yourself. You are one, but You wear multitudinous forms. You are sung by the seven notes of music, You sleep in the seven seas, You are seen in the seven flames of the sacrificial fire, You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas,—Dharma, Artha, Kama, and Moksha,

the four Yugas in time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep, and yet alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to You. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference and the words of seers? Like the treasures of the sea, and like the light of the sun, Your marvellous achievements are beyond the powers of human expression ! ”

स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः ।

गोब्राह्मणेभ्यश्चुभमस्तुनित्यं लोकास्त्रमस्तास्तुखिनो मयम्भु ॥

“Grant welfare to the populace! May Rulers rule the States in righteous ways! May Cows and Brahmins have peace and protection! And may the public at large be ensured prosperity and happiness ! ”

During 1970!

Amen !

Editor.

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(Continued from page 3)

Man's life is compared to the three daily sacrifices ordained by the Vedas. The period of minority is the morning libation related to Gayatri. The Gayatri mantra consists of 24 syllables ;

"Om tat Savitur varenyam bhargo devasya dhimahi dhiyo yonah prachodayat."

The midday oblation is related to Trishup. The Trishup metre contains 44 syllables. Middle age extends over 44 years, from the age of 25 to 68. Thereafter man lives for 48 years more. This period corresponds to the evening oblation related to the Jagati metre. This metre consists of 49 syllables. The morning oblation is to Savitr, the Sun. The midday oblation is to the Rudras, and the evening oblation is to the Adityas. During these three periods, if any illness assails man causing bodily pain one must offer prayers and appeal to these respective gods for help.

So Mahidasa, son of Itara, when he suffered from some illness, said : "Why, O disease, do you afflict me with this pain? Your purpose will not be achieved. I, who am the sacrifice, will not die by this disease. Useless is your trouble." Being thus determined, he lived a hundred and sixteen years. Whoever knows this secret will also live hundred and sixteen years like Mahidasa Aitareya.

One may say, this is not much of a story, short or long. But see how the sage Mahidasa, son of Itara, is introduced at the end of the discourse on daily rites and the analogy of the three oblations to the three periods of man's life-span. It is a short story in one rich line. "Why, O disease, do you engage yourself in this vain effort? I am not going to yield," says the sage to the tormenting disease, and lives for a hundred and sixteen years. We have the

whole picture before us : the old man, his pain, and his faith and his strength of mind. According to the Hindu faith, the oblations to the forces of nature are prayers to the visible forms of the Supreme Deity. God is in everything. He distributes himself in all things and all forces of nature. Yet He remains whole. Each fragment too is whole like Himself.

"Om poornamadah poornamidam poornath poornam udachyate poornasya poornam aadaaya poornameva avashishyate."

Hence the Sun, the Rudras, the Adityas, Vayu and Varuna are all gods, each and every one whole, and yet also a part of the whole.

(To be continued)

WILL INDIAN EDITORS BEWARE ?

A letter examined by Scotland Yard recently claimed Mrs. Muriel McKay, missing wife of a British Publishing executive, was being held prisoner because of sexy stories in her husband's newspapers.

"I will let Mrs. McKay go if the "News of the world" and the "Sun" publicly announce they will not corrupt our kiddies any more by printing all that filth," said a clumsily hand-printed letter delivered.

The letter said the two newspapers "pay out hundreds of thousands of pounds for no-good girls to write their stories. So why should they not pay me for not murdering Mrs. McKay?" The letter was believed to be from a man.

"I lost my 12-year-old daughter because she was influenced by the money these dirty girls get paid," the letter claimed saying the girl had left home to lead a promiscuous life.

Mrs. McKay, 55, missing since Monday night, is the wife of Mr. Alex McKay, acting chief of the organisation that prints the "News of the world" and the "Sun."

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NEHRU'S POLICIES

The Prime Minister is reported to have said in an interview to the Tass that the split in Congress was due to the fact that a section of the party was not interested in implementing the policies of late Pandit Nehru. The common people of India like me cannot understand the sanctity behind the policies of Mr. Jawaharlal Nehru. The politicians of India do not seem to give any sanctity even to the Constitution of India or even to the scriptures of our religion, and they are twisting and changing laws and rules according to their whims and fancies. When such is the case, I am amused to read Smt. Gandhi's complaint about the party leaders not accepting Nehru's policies or implementing the same.

As far as we poor people are concerned, we do not worry about any "isms" and slogans. What we want is full employment opportunities, enough food and shelter for all in this country. What we cherish most (more than the above) is our individual freedom, freedom to follow one's own religion, freedom to express one's views without fear on any subject, freedom to have education, and employment according to his or her liking, all these of course subject to the common good of the society at large. Above all, we want to have the Rule of Law in this country. We are neither enamoured about capitalism, communism or socialism. As Mr. J. B. Kripalani has aptly stated, we would like to have a clean, and honest administration, free from corruption and headed by people who care more about the common people in this country and their basic wants than about Viet Nam, Arab-Israel disputes, or Big Power differences. We are neither concerned about Nehru's or anybody else's policies. It is very clear that even after 18 years of Jawaharlal

Nehru's rule, the lot of the common man in India has not improved a tiny bit. In fact it has become worse for some. We cannot accept that with all his towering personality and influence over the ruling party and the people of India, he could not do anything to improve our lot or was prevented by others from doing what is best for the people, or there was not enough time to provide even the bare basic amenities to the people. The so-called leaders of the present day Syndicate had practically no influence in the Nehru era, and it is absurd and childish to blame anyone of them for our present ills.

The fact was Nehru was more concerned about other countries of the world, and big power politics, and inside India he bent all his energies to give a big industrial base for the country, neglecting the agricultural front and small scale cottage-type industries and housing problems. Though the development of the big industries, and steel-complexes are by themselves quite necessary for our country, they should have followed the development of agriculture and small scale industries. Because of the reverse order of development we find now in the country big capitalists (who profited by the industrial development), on the one side, and poor masses on the other side, with no basic amenities even now in sight for them. All the slogans of Tr. C. Subramaniam or Smt. Gandhi will fall on the deaf ears of the people.

Coimbatore, K. P. Ramanathan.

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The Manager,
"Rationalist", Mysore

in this the counterpart of the story of Diogenes and Alexander. But the prologue of the two admiring swans has a rare quality all its own. Raikva's name is still borne by the villages granted to him, says the Upanishad.

The pride along with the poverty going with it of the learned Brahmanas of those days forms the subject of the next "story" if it may be so called, in the Chhandogya Upanishad.

Once, says the Rishi, Saunaka's son, of the family of Kapi, and Abhipratari, son of Kakshasena, were at their meal, the cooks serving them. A Brahmachari came then and sought to be fed. They ignored his request and did not give him anything. Sankaracharya commenting says that they saw that the Brahmana youth was proud of his knowledge of Brahman and, with a view to provoke and question him, they neglected his request.

The Brahmana youth, thus treated with neglect said, "The one god, Parjapati, guardian of the universe who swallowed up the four great ones O Kapeya, mortals do not see with their eyes even when He comes and stands before them. O, Abhipratari, the one God is in all beings. It is for him this food is every day prepared. Yet you have not given it to Him." Then Saunaka said to the youth: "We do see Him, young man. He is the father of the gods and of all that live. Everything is food for him. His teeth are undecaying. We meditate indeed upon Him."

Having said this, they ordered the cooks to feed the Brahmachari.

Then follows a conversation which is mystic and symbolic and is no story. But the vivid picture of the two philosophers at their meal, the servants attending and the arrogant young student, can vie with

many scenes painted by the best story-tellers. Pride and arrogant manners ever went with poverty, specially when high learning accompanied it to make up for all else. It was a peculiar society, wherein poverty and begging were the privilege of the learned and gave them a status beyond the reach of the merely affluent.

Swetaketu was 12 years old. His father Uddalaka spoke to him one day thus: "Dear boy, in our family, every one learns the Veda. It is not our tradition to grow up in ignorance and be a Brahmana only by birth. Go, find a teacher and live with him as a Brahmachari."

Sankaracharya here comments that perhaps the father was going abroad and so asked his son to attach himself to some other teacher. But it may be that it was felt, then as now, that it is good to send a youth to learn from others than from one's own parents acting pedagogically.

Swetaketu left home and resided with various teachers for 12 years, went through a complete course of the Vedas and returned when he was 24, thinking very highly of his achievements, and with a mind rendered hard and stiff. The father was not happy to see this.

"Swetaketu, what have you learnt? You have come home conceited, imagining you how have learnt everything. Did you ask your teachers to initiate you into that knowledge which makes all things clear?"

"What is that knowledge, revered Sir? can there be any instruction by acquiring which all things are known and all complexities are solved as you say?"

"Dear boy, just as through a single clod of earth, all that is made of clay can be understood, just as through one single ingot of gold, all that is made of gold

becomes known, there is a knowledge which makes all things known."

"Surely revered father, my teachers did not know this. If the venerable persons knew, they would have taught me. Father, teach it now to me."

Then begins the exposition of the evolution of the universe which the father explained to the son.

"In the beginning, dear boy, there was Sat, one without a second —" And so on.

The evolution taught in the Chhandogya is an evolution of the all-embracing universal spirit which willed to multiply itself into the complex universe that we see. It is not blind accidental mutation and survival of what fits the environment, which is Darwinian evolution. It is rather the evolution of the tiny seed into the big tree with spreading branches and leaves. The exposition is irrelevant in the present context. But Swetaketu's 12 years' study ending in conceit and rigidity of mind instead of knowledge, and the father's admonition are what we may be interested in, because this phenomenon continues to occur even in the present day.

"Reverence to you, dear mother. It is time I should go and live with some teacher as a Brahmachari. To what gotra do I belong?" Thus Satyakama addressed his mother, Jabala.

Satyakama had no father but only his mother. He wished to lead the life of Brahmacharya with a teacher, who would ask him to what family he belonged before admitting him. So he put this question to his mother before preparing to go out.

Satyakama's mother said: "I do not know, my dear child, of what family thou art. When I was young I moved about from one to another serving many people,

I conceived you then. I do not know of whom you were born. I am Jabala and so you are Satyakama Jabala. Introduce yourself to your teacher by that name."

The youth went to Gautama, the son of Haridrumat, and said: "Sir, I desire to be a brahmachari under you. May you permit me."

"Of what family are you, dear boy?" asked Gowtama.

"Revered Sir, I do not know what family I am. I asked my mother and she told me — 'In my youth, when I had to move about serving one here and another there, I conceived you. So I do not know of what family you are. But I am Jabala and you are Satyakama by name.' So, Sir, I am Satyakama Jabala."

The teacher heard him and was pleased. "None but a brahmana would speak as you have done. Go bring the twigs, dear boy, I shall initiate you. You have not flinched and have spoken the truth."

After duly initiating him, the teacher put him in charge of 400 lean cows in poor condition and said to him: "Go with these and tend them in the forest."

"I shall return, Sir, when they are a thousand," Satyakama said, and went out to dwell in the forest with his cows.

A number of years passed and the cows were now a thousand. Then the Bull of the herd spoke to the youth: "Satyakama, we are now a thousand, dear friend. It is time we return to the ashram."

(To be continued.)

HISTORY OF MYSORE AND THE YADAVA DYNASTY BY

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THOUGHTS FOR 1970

ಉತ್ತಮತುಷ್ಟಾಂಕೋನೋ ಮಧ್ಯಮಘಟಕಾದ್ವಯಂ |
ಅಧಮಸ್ಯಾದ ಹೋರಾತ್ರಂ ಚಂಡಾಲೆಪುರಣಾಂತಿಕಃ ||

ಸತ್ಯಂಬ್ರೂಯಾ ತ್ರಿಯಂಬ್ರೂಯಾತ್
ನಬ್ರೂಯಾತ್ಸತ್ಯಮಪ್ರಿಯಂ |
ಪ್ರಿಯಂ ಚ ನಾನ್ಯತಂ ಬ್ರೂಯಾತ್ ಎವಧರ್ಮ
ಸ್ವನಾತನಃ ||

ಕಲಹಾನ್ತಾನಿಹರ್ಮ್ಯಾಣಿ ಕುವಾಕ್ಯಾನ್ತಂ ಚ ಸೌಹೃದಂ |
ಕುರಾಜಾನ್ತಾನಿರಾಷ್ಟ್ರಾಣಿ ಕುಕರ್ಮಾನ್ತಂ ಯುಜೋನ್ಯಕಾಂ ||

ದ್ರವ್ಯಾಣಿ ಭೂಮೌ ಪಶವಶ್ಚಗೋಷ್ಠಿ ಭಾರ್ಯಾಗೃಹದ್ವಾರಂ
ಜನಶ್ಚೈಶಾನೇ |
ದೇಹಶ್ಚಿತಾಯಾಂ ಪರಲೋಕಮಾರ್ಗಕರ್ಮಾನುಗೋ
ಗಚ್ಛತಿ ಜೀವವಿಕಃ ||

ದಿನಾಂತೆ ಚ ಪಿಬೇದ್ವಿಗ್ಧಂ ನಿಶಾನ್ತೆ ಚ ಪಿಬೇತ್ಪ್ರಯಃ |
ಭೋಜನಾನ್ತೆ ಪಿಬೇತ್ಕ್ರಂ ಕಿಂವೈದ್ಯಸ್ಯಪ್ರಯೋಜನಂ ||

ಪರೋಪದೇಶಪಾಂಡಿತ್ಯಂ ಸರ್ವೇಷಾಂ ಸುಕರಂ ನೃಣಾಂ |
ಧರ್ಮೀಯಮನುಷ್ಠಾನಂ ಕಸ್ಯಚಿತ್ಸಮಹಾತ್ಮನಃ ||

ಉತ್ತಮರಲ್ಲಿ ಕೋಪವು ಕ್ಷಣ ಕಾಲ ಮಾತ್ರ ; ಮಧ್ಯ
ಮರಲ್ಲಿ ಎರಡು ಘಳಿಗೆ ಮಾತ್ರ ; ಅಧಮರಲ್ಲಿ ಒಂದು
ದಿನ ; ಚಂಡಾಲರಲ್ಲಿ ಜೀವಾವಧಿ ಇರುತ್ತೆ.

ಸತ್ಯವನ್ನು ಹೇಳಬೇಕು. ಪ್ರಿಯವನ್ನು ಹೇಳಬೇಕು.
ಅಪ್ರಿಯವಾದ ನಿಜವನ್ನು ಹೇಳಬಾರದು. ಪ್ರಿಯವಾಗಿ
ಲೆಂದು ಸುಳ್ಳನ್ನು ಹೇಳಬಾರದು. ಇದೆ ಸನಾತನಧರ್ಮ
ಸೂಕ್ಷ್ಮ.

ಕಲಹದಿಂದ ಮನೆಗಳು ಒಡೆಯುತ್ತವೆ. ದುರ್ವಾಕ್ಯ
ದಿಂದ ಸ್ನೇಹವು ಒಡೆಯುತ್ತದೆ, ಕುರಾಜರಿಂದ ರಾಷ್ಟ್ರ
ಗಳು ಒಡೆಯುತ್ತವೆ. ಒಂದು ಕೆಟ್ಟ ಕೆಲಸದಿಂದ ಯಶಸ್ಸು
ನಾಶವಾಗುತ್ತದೆ.

ಆಸ್ತಿಯು ಭೂಮಿಯಲ್ಲಿ ಹೂತಿರುತ್ತದೆ. ದನಕರುಗಳು
ಕೊಟ್ಟಿಗೆಯಲ್ಲಿ ಇರುತ್ತವೆ. ಸತ್ತಿಯು ಗೃಹದ್ವಾರದಲ್ಲಿ
ನಿಲ್ಲುತ್ತಾಳೆ. ಬಂಧುಗಳೂ ಸ್ನೇಹಿತರೂ ಶ್ಮಶಾನದವರಿಗೆ
ಬರುತ್ತಾರೆ. ದೇಹವು ಚಿತೆಯ ಮೇಲೆ ನಿಂತುಬಿಡು
ತ್ತದೆ. ಪರಲೋಕಮಾರ್ಗದಲ್ಲಿ ಜೀವದಜೊತೆಗೆ ಕರ್ಮ
ಒಂದೇ ಹಿಂಬಾಲಿಸಿಕೊಂಡು ಬರುತ್ತದೆ.

ದಿನದ ಕೊನೆಯಲ್ಲಿ ಹಾಲನ್ನು ಕುಡಿದರೆ, ರಾತ್ರಿಯ
ಕೊನೆಯಲ್ಲಿ ನೀರನ್ನು ಕುಡಿದರೆ, ಊಟದ ನಂತರ ಮಜಿಗೆ
ಯನ್ನು ಕುಡಿದರೆ, ವೈದ್ಯನಿಂದೇನು ಪ್ರಯೋಜನ ?

ಪರರಿಗೆ ಉಪದೇಶಮಾಡುವದರಲ್ಲಿ ಎಲ್ಲರೂ ಪಂಡಿತರೆ.
ಧರ್ಮವನ್ನು ತಾವೆ ಅನುಷ್ಠಾನಮಾಡುವವರು ಎಲ್ಲೋ
ಒಬ್ಬಿಬ್ಬರು ಮಹಾತ್ಮರು.

"The noble man's anger lasts
only a moment. Lesser men's last
less than an hour. The bad man's
anger lasts a day and night. A
chandala's anger lasts a life-time."

"We must speak the truth. We
must speak what is pleasing to the
listener. We must not speak truths
that are unpleasant. And we must
not speak to please by saying false
things. This is an eternal truth"

"Quarrels end great houses. Evil
speech will cause the end of friend-
ships. A bad king will end a king-
dom. A bad act will end a good
name."

"One's wealth will remain in the
under-ground vault. One's cattle
will stay in their cowpen. One's
wife will stop at the doorway. One's
friends, and relatives will leave at
the cremation ground. One's own
body will disappear on the funeral
pyre. And the lonely soul will
continue its journey to the other
worlds according to its karma."

"If one drinks milk at the day's
end, drinks water at the night's
end, drinks curds at a meal's end,
what need is there for a doctor ?"

"It is easy for men to give good
counsel to others. To be virtuous
in their own conduct is given only
to a few rare men."

EVENTS IN 1969.

(Continued from last issue)

APRIL

6. Sikhs protest over U. K. discrimination. 15. 400 dead in Decca cyclone. 22. 44 killed in I-A plane, crash near E. Pek. town. 25. Fire destroys AICC pandal at Faridabad. 26. Punjab ex-Chief Minister Lachhman Singh Gill, dead. 28. President Gen. De Gaulle of France resigns following defeat in reform poll. 30. Reprieve for 5,000 temporary Central staff.

MAY

3. President Zakir Hussain dead. 10. Kerala Chief Minister Namboodiripad asks Finance Minister P. K. Kunju to resign and face judicial probe. 11. India triumph in E. Zone Davis Cup final against Japan. 13. Kerala Finance Minister P. K. Kunju quits. Mr. S. K. Patil (Cong.) elected to Lok Sabha from the Banaskuntha Parliamentary constituency. Mr. V. K. Krishna Menon (Ind.) elected to Lok Sabha in the by-election from Midnapore Parliamentary constituency. 17. Khan Abdul Ghaffar Khan gets 1967 Nehru Award for International understanding. 19. Apollo-10 on way to moon. Rail passengers marooned in AP: IAF plane drops food. 24. Guntur village wiped out. 185 drowned, cyclone toll jumps to 85. 26. Pinpoint splash-down by Apollo-10. Dazzling finale to historic 8-day round trip to moon.

JUNE

2. Army called out in Hyderabad. Telengana agitators battle with police. 17. England wins the first Cricket Test against W. Indies by 10-wickets at Manchester. 18. Air Marshal R. Rajaram, passes away. 19. M. George Pompidou officially declared elected as President of France,

20. Bihar Congress-led coalition Ministry headed by Mr. Harihar Prasad Singh, resigns. 21. Allahabad-Gorakhpur Express Train plunges into river in UP, 62 dead. 141 hurt, Mr. Bhola Paswan Shastri (Loktantrik Cong.) becomes Chief Minister of Bihar.

JULY

1. Queen Elizabeth's eldest son Charles crowned Prince of Wales. 3. Congress Parliamentary Board rejects separate Telengana. 4. President's rule for Bihar. 9. AICC session begins in Bangalore. 15. 82 killed in rail smash in Orissa. England wins the second Cricket Test against W. Indies at Leeds and bags series 2-0. 16. Offended Morarji quits Cabinet, hurt by Prime Minister Indira Gandhi's move to strip him of Finance. Apollo-11 blasts off to moon. 19. 14 major banks nationalised. Giri signs ordinance. 21. Astronauts walk on moon. 24. Apollo-11 moon heroes Armstrong, Collin and Aldrin safely return. 31. 5,000 policemen storm W. Bengal Assembly.

AUGUST

1. Mysore High Court Chief Justice Mr. H. Hombe Gowda, dead. 8. Mr. Gurdial Singh Dhillon unanimously elected Speaker of the Lok Sabha. 18. Prof. Humayun Kabir, M.P. and former Union Minister, dead. 20. Mr. V. V. Giri, Independent candidate, becomes fourth President of India. 26. England beat Kiwis by eight wickets in the third and final Cricket Test at London. 30. Mr. G. S. Pataki, Congress candidate, becomes Vice-President of India.

SEPTEMBER

4. North Vietnam President Ho Chi Minh dead. 9. Unruly students in Bangalore University campus, lathi-charged. 11. Kosygin's surprise visit to Peking. Useful

(Continued on page 6.)

ಶ್ರೀ|ಉ| ಕೆ. ವ ರ ದಾ ಜಾ ರ್ ಸ್ವಾಮಿ .

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ಮದ್ರಾಸ್ ನಗರಿಯಿಲ್ಲಾ ವಳಂಗಿಯಿರುಕ್ಕುಂ ದ್ರವಿಡವೇದ ಪ್ರವಚನ ವರಿಷ್ಠಾನ ಶ್ರೀ|ಉ| ಕೆ. ವರದಾಜಾರ್ ಸ್ವಾಮಿ ಬೆಂಗಳೂರ್ ಮಲ್ಲೇಶ್ವರತ್ತಿಲ್ ಮಾಹಳಮಾಸಂ ಪೂರ ತಿರುಪ್ಪಾಕೆ ಕಾಲಕ್ಷೇಪ ತ್ತಲ್ ಶ್ರೀವೈಷ್ಣವ ಗೋಷ್ಠಿಯಿ ಮನತ್ತ್ ಸೂರೆಯಿಟ್ಟು, ಅಂದ ಶಾತ್ರು ಮುರೈಕ್ಕಿಪ್ಪಿರಹು, ಶ್ರೀಮಾ ಎಂ. ಬಿ. ಕೃಷ್ಣಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿ ಶ್ರೀ ಎಂ. ಎ. ಶ್ರೀನಿವಾಸನ್ ಸ್ವಾಮಿಹಳೋಡು ತಿರುನಾರಿರುಪುರತ್ತಕ್ಕು ಎಳ್ಳಿ. ಮರನಾಳ್ ಶ್ರೀ|ಉ| ಎಸ್. ಕೆ. ವೆಂಕಟ್ರಂಗಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಯೋಡು ಬಿಳುಗಿರಿಂಗಮುಲೈಯೈ ಸೇವಿತ್ತು, ಗಿಲತೇವಿ ಮೈಸೂರುಕ್ಕು ಎಳುಂದರುಳಿ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಶ್ಯರುಡೆಯ ತಿರುಮಾಳಿಗೆಯೈ ಅಲಂಕರಿತ್ತಾರ್. ಅನ್ನಿಯ ದಿನಂ ಸಾಯಂ 4 ಮಣೆಕ್ಕಿ ಅಂಗೆಯೆ ಸ್ವಾಮಿಯಾಲ್ ಒರು ಪ್ರವಚನಂ ಎರ್ಪಟ್ಟಿರುಂದದು. ಸಭೆಯೈ ಅಲಂಕರಿತ್ತಿರುಂದ ಸ್ತ್ರೀ ಪುರುಷರ್ದಕ್ಕಿ ಕೂರಿತ್ತ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್ ಇಪ್ಪಡಿ ವಿಣ್ಣಪ್ಪಂ ಕೈದಾರ್ :

“ ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾಯ್, ಶ್ರೀಮದು ಭಯವೇದಾನ್ತಪ್ರವರ್ತಕರಾಯ್ ಎಳುಂದರುಳಿಯಿರುಕ್ಕುಂ ಶ್ರೀ ಕೆ. ವರದಾಜಾರ್ ಸ್ವಾಮಿ ಮದ್ರಾಸ್ ಜಿನ್ನಪಟ್ಟಣತ್ತಿಲ್ ಅವತರಿತ್ತ ಬಾಲಪಾಠಂಗಳಾನಪಿರಕ್, ತಿರುಪತಿಯಿ ಮಹಾಪಾಠಶಾಲೆಯಿಲ್ ಶಾಸ್ತ್ರಾಭ್ಯಾಸಂ ಪೆತ್ತ್, ತಿರೋಮಣಿ ಮೈದುಪ್ಪಂಪೆತ್ತ್, ತಿರೋಮಣಿ ಶಬ್ದತ್ತಕ್ಕು ಸಾರ್ಥಕೈತ್ತಿ ಉಂಡಾಕ್ಕಿನಾರ್. ಪಿರಕ್ ಗಂ-ಗು ಸಂವತ್ಸರಂ ಮದ್ರಾಸ್‌ಲ್ ಭಾಗವತೋತ್ತಮ ರಾಯ್ ವಿಖ್ಯಾತರಾನ ಶ್ರೀ|ಉ| ಕಾರ್ಪಂಗಾಡ್ ವೆಂಕಟಾಚಾರ್ ಸ್ವಾಮಹೈ ಆಶ್ರಯಿತ್ತ ದಿವ್ಯಜ್ಞಾನತ್ತೈ ಅದೈನ್ನು ಲೋಕೋ ಜ್ಞಾನಸಾರ್ಥಮಾಹ ವರ್ಪಂತೋರಂ ಕಾಲಕ್ಷೇಪಂಗಳೈ ಸಾದಿತ್ತು ಕೊಂಡು ವಳಂಗುರಾರ್.

ಆಡಿಯೇ ಸ್ವಾಮಿಕ್ಕಿ ಅಪರಿಚಿತ. ಗಂ ನಾಳಕ್ಕಿಮ್ ಬೆಂಗಳೂರುಕ್ಕು ಪೋಹಿರ ಸಂದರ್ಭಂ ನೇರುಡ್, ಎಂದಗೋಷ್ಠಿಕ್ಕುಂ ಪೋಹಿರದಿಲ್ಲೈ ಎನ್ನು ಸಂಕಲ್ಪಿತ್ತುಕ್ಕೊಂಡಿರುಂದ್. ಆನಾಲ್ ಮಹರ್ಷಿ ವಿಶ್ವಾಮಿತ್ರರ್ ರಾಮನೈಕ್ಕೊಪ್ಪಿಡ ವಂದಾವೋಲೆ ಶ್ರೀ ಸ್ವಾಮಿಹಳ್ ರಿಟ್ಟಿರ್ ಜೇಫ್ ಎಜೆಸಿಯರ್ M. B. ಕೃಷ್ಣಯ್ಯಂಗಾರ್, ಜಸ್ವಿಸ್ ವಿ. ಭಾಷ್ಯಂ ಐಯ್ಯಂಗಾರ್ ಕುಮಾರರ್ ಡಾಕ್ಟರ್ ವಿ. ರಾಮೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಹಳೋಡು ಎಳುಂದರುಳಿ ಕಾಲಕ್ಷೇಪಂಗಳೈ ವಂದು ಕೇಳುವೇಣುಮೆನ್ನು ಅಳುತ್ತಾರ್. “ ಪದ್ಧಿವನುಪ್ಪುಚಿಂತಾಸ್ಯಾತ್ ಸಪ್ತಮಂ ದೈವಚಿಂತನಂ ”. “ ನಾಮ್ ೬ ಪಂಗ್ ಯೋಚಿತ್ತಲ್ ವೆರುಮಾಳ್ ವಿಳಾವದಾ ಪಂಗಲ್ ಅದೈಮಾತ್ತರಾರ್ ”, ಎಗಿರಪಡಿ ಯತಿರಾಜಮಾತೆಲ್ಲಿಯುಂ ರಾಮಮಂದಿರಲ್ಲಿಯುಂ, ಸ್ವಾಮಿಯೇ. “ ಶ್ರೀ ವಚನ ಭಾಷಣಂ, ” “ ಅನ್ನಿ ಪುಲಹಮುಳಂದಾಯ್ ” “ ಒರುತ್ತಿಮಹನಾ ಯೊರುತ್ತಿವಳರ ”, ಎಗಿರ ಕಾಲಕ್ಷೇಪಂಗಳೈ ಕೈಟ್ಟು ಉಳ್ಳಿಯುಂ ಪುಂಬಿಯುಂ ನಿರ್ದಿಷ್ಟಗೋಷ್ಠಿಯಿಲ್ ಅಬಾಲವೃದ್ಧರ ಸ್ತ್ರೀ ಪುರು

ಷರಲ್ಲೋರುಂ ನಿಶ್ಯಬ್ದರಾಯ್ ಸ್ವಾಮಿಯೇ ವಾರ್ತೆಹೈ ಕೈಟ್ಟು ಆನಂದಿತ್ತದೈ ವಾರ್ತೇ.

ಸ್ವಾಮಿ ನೇತ್ತ ಇಂದೂರುಕ್ಕು ಎಳುಂದರುಳಿ ಇಂದ ಕುಡಿಶೈಯೈ ಅಲಂಕರಿತ್ತಾರ್. ಭಾರತತ್ತಿಲೆ ಶ್ರೀ ಕೃಷ್ಣ ಹಸ್ತಿನಾವತಿಯಿಲ ವಿಮರ್ಶ ವೀಟ್ಟುಕ್ಕುಪ್ಪೋಹ ವಿದುರ್, “ ಅದೈಮೆ ಸಫಲಂ ಜನ್ಮ ಸುಪ್ರಭಾತಾಚಮೆನಿಶಾ | ಅದೈಮೆ ಪಿತರಸ್ತಾಪ್ತಾಃ ಗೋವಿಂದ ಗೃಹಮಾಗತೆ || ” ಎನ್ನು ಶೊನ್ನಾರ್. ಅಪ್ಪಡಿಯೆ ನಾನುಂ ಇಪ್ಪೊಳುದು ಶೊಲ್ಲವೇಣುಂ.

ಸ್ವಾಮಿ ಇಂದೂರುಕ್ಕು ಎಳ್ಳಿ ಇರುಕ್ಕಿರಸಮಯ್ತಿಲ್ ಬೆಂಗಳೂರ್ ಭಾಗವತರಾಹಳುಕ್ಕು ಕಡೈತ್ತ ಭಾಗ್ಯಂ ಇಡೂರ್ ಭಾಗವತರಾಹಳುಕ್ಕುಂ ಕಡೈಕ್ಕವೇಣುವೆನ್ನು ಇಂಗಿ ಒರು ಪ್ರವಚನಂ ಸಾದಿಕ್ಕವೇಣುಮೆನ್ನು ಶ್ರೀ ಸ್ವಾಮಿಯೈ ಪ್ರಾರ್ಥಿತ್ತೇ. ಅವರ್ ಅನುವತಿಯಿನಾಲ್ ನಾಮ್ ಇಂಗಿ ಶೇರ್ನಿರುಕ್ಕಿರೋಂ. ಇಂದ ಸಂದರ್ಭತ್ತಿಲ್ ಸ್ವಾಮಿಕ್ಕುಂ ತಂಗಳುಕ್ಕುಂ ಮನಃಪೂರ್ವಕಮಾನ ಸ್ವಾಗತತ್ತೈ ಸಮರ್ಪಿಕ್ಕಿರೇ.

ಶ್ರೀ ಸ್ವಾಮಿ ೨ ಮಣಿ ಪೊಳುದು ಅಚ್ಚಾರಾಹಳ್ ದಿವ್ಯಸೂಕ್ತಿ, ಅಚಾರ್ಯರ್ದಾಳಮೇಲ್ಪೈ, ಶ್ರೀ ಅಂಡಾಳುಡೈಯ ಪಾರಮಾರ್ಥಿಕ ಭಗವದ್ವಕ್ತಿಯೈ ಪ್ಪತ್ತಿ ಅಮೋಘಮಾನ ಪ್ರವಚನಂ ಕೈದಾರ್. ಅದೈ ಕೈಟ್ಟು ಪುಳಕಿತರಾಯ್ ಆನಂದಿತ್ತ ಸ್ತ್ರೀಪುರುಷರಾಹಳ್ ಪರಮಾಹ ಶ್ರೀ ಜೋಶ್ಯರ್ ಶ್ರೀ ವರದಾಜಾರ್ ಸ್ವಾಮಿಕ್ಕಿ ಇವ್ವಿಧ ಮಾಹ ಧನ್ಯವಾದಂ ಸಮರ್ಪಿತ್ತಾರ್.

ನಾಮೆಲ್ಲೋರುಂ ಇದುವರೆಯಿಲ್ ಸ್ವಾಮಿಹಳೇ ಪ್ರವಚನತ್ತೈ ಕೈಟ್ಟು, ಅವರುಡೈಯ ವಾಕ್ಸರಣಿ, ಶಬ್ದಸಾತ್ಯವಂ, ಅರ್ಥಗಾಂ ಭೀರ್ಯಂ, ಶಂಬುದುಂದುಭಿಕ್ಕಿ ಸಮಾನಮಾನ ಕಂಠಂ, ಗುಡಾರ್ಥ ಪ್ರತಿಪಾದನಂ, ಇವೈಹಳ್ ಅವರುಡೈಯ ಮಹತ್ವತ್ತೈ ಮನಂ ಕೊಂಡಿರುಕ್ಕಿರೋಂ. ನಾಂ ಶಾತ್ರುನೊರಿ ಪೊಳುದು ‘ಅಚ್ಚಾರಾಹಳ್ ವಾಳ, ಅರುಳಿಚ್ಚಿಯಲ್ ವಾಳ, ಕಡಲ್ ಶೂಳನ್ದು ಮಣ್ಣುಲಹಂ ವಾಳ,’ ಎನ್ನು ಪ್ರಾರ್ಥಿಕ್ಕಿರೋಂ. ಅವರ್ದುಡೈಯ ಕೀರ್ತಿ ಅಪ್ಪಡಿ ವಳಂಗವೇಣುಮಾನಾಲ್ ಒಪ್ಪೊರು ಶತಮಾನತ್ತಿಲೆಯುಂ ತಲೆನೊರಿಯಿಲೆಯುಂ ಶ್ರೀ. ಉ. ಕಾರ್ಪಂಗಾಡು ವೆಂಕಟಾಚಾರ್ ಸ್ವಾಮಿ ಶ್ರೀ ಕೆ. ವರದಾಜಾರ್ ಸ್ವಾಮಿಗಳ ಪೋಲ್ ಅಚ್ಚಾರಾಹಳುಡೈಯ ಅವತಾರ ಪುರುಷರಾಹಳ್ ಜನಿತ್ತ ಅವರಾಹಳುಡೈಯ ದಿವ್ಯಸೂಕ್ತಿಗಳುಕ್ಕು ನವನಪೋನ್ನೇಷತ್ತೈ ಉಂಡಾಕ್ಕಿನಾಲ್ ತಾರ್ ಸಾಧ್ಯಂ. ಇಂದ ಮಹತ್ಕಾರ್ಯತ್ತಿಲ್ ಶ್ರೀ. ಉ. ಕೆ. ವರದಾಜಾರ್ ಸ್ವಾಮಿಯಿರುಡೈಯ ಕೈಂಕರ್ಯತ್ತಕ್ಕು ಅವರುಕ್ಕು ಶ್ರೀವೈಷ್ಣವ ಗೋಷ್ಠಿಯೇ ಧನ್ಯವಾದತ್ತೈ ಸಮರ್ಪಿತ್ತು, International Academy of Sanskrit Research, ಪ್ರಾಚೀನ ಗ್ರಂಥ ಪ್ರಕಟನ ವಿಶ್ವಸಂಸ್ಥೆಯೇ ಪರಮಾಹ ಅವರುಕ್ಕು

“ ರಾಮಾನುಜಸಿದ್ಧಾನ್ತ ದಿನಾಕರಃ ”

“ ದ್ರಾವಿಡಾಮ್ನಾಯ ಕಾಮಧೇನುಃ ”

ಎಗಿರ ಪ್ರಶಸ್ತಿಹಕ್ಕಿ ಸಮರ್ಪಿಕ್ಕಿರೇ. ಅವರೈ “ ಇನ್ನು ಪೊರು ನೂವಿತ್ತಾಂಡಿರಂ ” ಎನ್ ಪ್ರಾರ್ಥಿತ್ತು ಇನ್ನೈ ಗೋಷ್ಠಿ ಮುಕ್ತಾಯಮುಡೈಯಿಂದದ್.

(Continued from page 3)

talks with Chou after 4 years. 20. Army called out in Ahmedabad, 28 dead in unabated orgy of violence. 21. 200 dead in riotous Ahmedabad. 25. India kept out of Rabat Summit. 30. India wins the first Cricket Test against New Zealand at Bombay.

OCTOBER

3. Khan Abdul Ghaffr Khan begins three-day fast. Protest against mounting violence in the country. 8. New Zealand wins the second Cricket Test against India at Nagpur. 12. Another Soviet craft in space. Soyuz-6 and 7 to execute group exercises. British Prime Minister Harold Wilson drops 13 ministers. 13. Soyuz-8 hurtles into space: 8 ships in orbit. 15. Prime Minister Indira Gandhi drops Mr. M. S. Gurupadaswamy, Minister of State in the Ministry of Food. 16. Soyuz-6 spacemen back to earth. Welding experiment successful. 17. Soyuz-7 back on earth. 18. Soyuz-8 lands safely. 20. Rain rescues India from defeat in final Cricket Test against New Zealand at Hyderabad, Series shared. 21. Herr Willy Brandt becomes Chancellor of W. Germany. 23. Irish-French play-wright Samuel Beckett gets 1969 Nobel Prize for literature. 24. Kerala Ministry headed by Mr. E. M. S. resigns. 25. Mr. S. R. Kanthi, MLA and former Chief Minister of Mysore, dead. 27. Darshan Singh Peruman dead on the 74th day of his fast for inclusion of Chandigarh in Punjab. 31. Congress President Nijalingappa drops Mr. Fakhruddin Ali Ahmed and Mr. C. Subramanniam from CWC.

NOVEMBER

1. In Kerala 8-member coalition Ministry headed by Mr. Achutha Menon, sworn in. 2. New Zealanders bring off first Cricket Test win over Pakistan at Lahore. 4. P.M. Indira Gandhi drops Railway Minister

Dr. Ram Subhag Singh. 9. Australia humbles India by 8-wickets in the first Cricket Test at Bombay. Dr. P. V. Cherian, Governor of Maharashtra, dead. 12. The Syndicate half of the Congress Working Committee expels Prime Minister Indira Gandhi and directs the CPP to elect new leader. 14. Apollo-12, hit by lightning, zooms into orbit. 20. Mrs. Violet Alva, ex-Deputy Chairman of Rajya Sabha, dead. G. R. Viswanath joins select band with great century in Test debut against Australia at Kanpur. 21. Prime Minister Indira Gandhi announces Third Pay panel for Central Staff. 22. Requisitioned AICC removes S. Nijalingappa from presidency. C. Subramaniam elected to act as interim Chief. 25. Apollo-12 crew splash-down in the Pacific.

DECEMBER

2. Mr. Jagjivan Ram declared elected President of the Indian National Congress (Ruling). India wins the third Cricket Test against Australia by 7-wickets at New Delhi. 9. Mr. G. G. Swell, Independent member from Assam elected unopposed Deputy Speaker of the Lok Sabha. 16. Australia wins the fourth Cricket Test against India by 10-wickets at Calcutta. Six killed, 100 hurt in stampede at Eden Gardens. 17. Mr. B. D. Khobaragade (Republican Party) becomes Deputy Chairman of the Rajya Sabha. 20. 73rd Session of the Indian National Congress (Opposition) begins in Ahmedabad. 26. Higher scales of pay for Mysore NGOs from 1970 January. 28. The Indian National Congress (Ruling) begins its open session in Bombay (Azadnagar). Australia wins the fifth and final Cricket Test against India at Madras.

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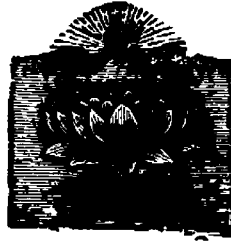
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WRANGLING AMONG SCIENTISTS

Scientific workers at the Central Food Technological Research Institute Mysore have called upon Parliament, the Prime Minister and the Education Minister to create "a sane, conducive environment by putting an "immediate end to mutual recriminations" in the CSIR.

In a statement issued recently, the CFTRI branch of the CSIR Scientific Workers' Association said "the scientific community strongly feels that both the administrative and political leadership has utterly failed in its direction of the CSIR."

The Association has demanded an early convening of the CSIR Directors' conference to "demarcate areas for Central control and for decentralisation guided by the overriding principle of the most effective scientific activity. And also that the nature of charges against several Directors of the CSIR in CBI inquiries be clearly stated in public."

"Hiding the charges in the name of public interest is most damaging to the atmosphere and morale in the laboratories," the statement said. The CBI inquiries should be expedited, it added.

The association wanted those in authority to stop making "half-baked suggestions" relating to either personnel selection, policies or organisational and structural changes of the CSIR.

It also demanded effective measures to facilitate active involvement of the working scientific community in the formulation and implementation of policies. "Otherwise scientific activity would be subject to personality influences and would be progressive purely by accident," it said.

The association said the scientific community was constrained to express "a

feeling of disgust with the situation in the CSIR and the manner in which it is being dealt with by those in authority. "During the past few years, matters have been allowed to drift in an apparently anarchic manner, developing into an anomalous and deplorable situation never witnessed before," it said.

"This is reflected in a state of affairs where there is a serious rift and an utter lack of communication between the Director-General and Directors of the several laboratories, and in some institutions there is even antagonism between the Director and the administrative officer. The total lack of rapport and mutual acrimony have led to suspension of even the annual Directors' conferences", it said.

"The atmosphere has been further vitiating by the reports of CBI enquiries pending against many Directors, who have already been publicly named. To add to the confusion, allegations continue to be made by the political and administrative leadership about faulty personnel selection, policies and failures of the present set-up, accompanied by glib suggestion of half-baked corrective measures", the association added.

"What is most disgusting is that such a state of affairs has been allowed to continue over several years without serious thought of bringing it to an end!"

And the much-initialled Minister V.K. R.V. Rao, is making a poor show by making inept statements and incapacity to handle the situation with tact, statesmanship, and wisdom! That seems to be the bane of all Indira Gandhi's Ministers.

Ed.

SECOND SIGHT

My enquiries into the strange and fascinating world beyond the frontiers of the mind have brought me into contact with many people with unexplained powers. But none of them has surpassed a short, thickset Dutchman called Garard Croiset.

If ever any human being could be said to have second sight, surely it is this mild-mannered, 56-year-old grandfather! For twenty years, he has been astonishing the scientific world with his clairvoyance and his uncannily accurate ability to predict the future. Almost every one of his "successes" has been subjected to the steiciest scientifically conducted checks and analyses. Under laboratory conditions, his achievements have been examined by scientists in Holland, Austria, France, Germany, Italy and Switzerland. They have all been hugely impressed by his power of extra-sensory perception—which is the scientist's name for second sight, or sixth sense.

Each one of Croiset's feats in the field of E.S.P. is personally checked and tested by Prof. William Tenhaeff, the highly respected Head of the Department of Parapsychology at the University of Utrecht, Holland. The Professor meticulously approaches every case as if it were untrue and seeks his Proof from rock bottom.

One of Croiset's most famous experiments is the chair tests which has been conducted hundreds of times, under rigid control, before scientists all over Europe.

It works like this: Croiset is given a number from a seating plan in a large hall before a meeting. He then describes, with astonishing accuracy, the appearance and the characteristics and the personality of the person who is going to sit there—even before that person has decided to attend the meeting!

On January 6, 1957, Garard Croiset was at the Parapsychology Institute of the University of Utrecht, with Prof. Tenhaeff. Croiset was handed a seating plan for a meeting to be held twenty-five days later, in the home at The Hague of a woman, whom neither Croiset nor Tenhaeff knew. The guest list had not yet been drawn up. Croiset chose chair No. 9. Tenhaeff asked if Croiset could say anything about the person who would occupy the chair. Croiset fingered the seating plan for a few seconds, then began speaking:

"One. On February 1, 1957, in the home of a lady in The Hague," he said, "a cheerful, active, middle-aged woman will sit in chair No. 9. She is very interested in caring for children.

"Two. Between 1928 and 1930, I see that many of her footsteps were taken near the Kurhause and Strassburrger's Circus in Scheveningen.

"Three. When she was a little girl, she had many experiences in a district where there was a lot of cheese-making. I see a farm on fire where some animals are burned to death."

And so he went on, numbering each point as it occurred to him, and giving a vivid picture of the person he thought would occupy the chair. He mentioned that the woman had recently been "messaging about" with an old-fashioned paint-box and hurt the middle finger of her right hand. He said she had a "strong emotion" about the opera, Falstaff, and asked: "Is that the first opera she ever saw?"

The following day the woman arranging the party was told to send out thirty invitations. On January 31, two sets of numbered cards were prepared at the Parapsychology Institute. One was shuffled mechanically and then sealed. The other was left unsealed.

(Continued on page 6.)

The Rationalist

SHORT STORIES FROM UPANISHADS

Bharataratna C. Rajagopalachari :

(Continued from last issue)

Sankaracharya comments thus: Satyakama was equipped now with faith and penance, and the deity of the air and the four quarters being pleased with him entered into the Bull and began to help him.

Thereafter follows the teaching about Brahman. After Vayu who spoke through the Bull finished, the teaching was taken up successively by Fire in the shape of a swan, and by Breath through another bird and so on.

When Satyakama reached the teacher's ashram with a thousand cows the teacher hailed him: "Satyakama, dear boy. your face shines as one enlightened. Who has taught you?"

"Revered Sir, others than men. They instructed me in the forest. But I wish that you teach me, for I have heard it said that enlightenment obtained from one's teacher is the best."

And the teacher taught him the same things that Satyakama had learnt from the deities in the forest.

Upakosala resided as a brahmachari with his teacher "tending his fires" for 12 years. But though all the other students had graduated and were allowed to return home, Upakosala alone was not declared qualified or given leave to return home.

The Acharya's wife did not feel happy over this treatment. She said to her husband: "This youth has done his penance and tended your fires very well. The Fires will blame you if you do not teach him."

The teacher did not heed his wife's advice, and went abroad saying nothing, leaving Upakosala untaught.

Upakosala was sad and did not eat his meals. The Acharya's wife, seeing that he took no food, said to him: "Dear student, eat. Why do you fast?"

He replied: "There are desires within me unfulfilled proceeding in various directions. I am full of pain. I cannot eat."

The holy Fires in the ashram spoke among themselves: "This dedicated youth has performed his penances and tended us well. Let us teach him."

They did as proposed. The secrets of the great universe were expounded to the youth at the end of which they said to him: "Dear boy, the teacher will tell you the rest."

When the teacher returned home he saw Upakoalsa, and was struck by the effulgence on his face. "Upakosala, it seems you have received the knowledge of Brahman. Who taught you?"

"Who would teach me, Revered Sir?" Upakosala replied as if to conceal what had happened. But he looked then at the Fires and said, "These Fires taught me. But on seeing you, they seem to quiver. They were otherwise when they taught me."

"What did you learn from them, boy?" asked the teacher.

And Upakosala repeated all that they had taught.

"Yes," said the Acharya, "they have taught you something. I shall instruct you on what remains, which knowing, you will not be touched by sin even as water does

not adhere to the lotus leaf though it rests on the water."

"Teach me, Sir," said Upakosala. And he proceeded to instruct, beginning; "The person that is seen in the eye, that is the self, the immortal whom no fear touches; That is Brahman."

This is a fable, not a story, but as good as one.

The five pranas, viz, the Breath, Speech, the Eye, the Ear and the Mind once quarrelled over who was the most excellent among them, each one saying, "I excel, I excel."

They went to Prajapathi, their father, and put the case before him. they said to him: "Sire, you are our father; who is the best among us?"

He said to them: "He on whose departure the body becomes most troubled is the best."

Hearing this award, the pranas returned and made trial.

Speech went out and stayed away for a year and came back and asked the body, "How have you been getting on without me?"

"I have been carrying on fairly well like those born dumb, breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind."

Speech re-entered the body. Then the Eye went out and stayed away for a year.

Then, it came back and questioned: "How have you lived without me?"

"Just like the blind," answered the body, "not seeing, but breathing, speaking and hearing, thinking."

The Eye re-entered and the Ear went out. Coming back after a year, the Ear asked, "How have you been able to live without me?"

"O, just like the deaf, not hearing, but breathing, speaking, seeing and thinking."

The Ear re-entered, and the Mind went out and stayed away for a year.

Then coming back, Mind asked the same question as the others; and the reply was: "I have got on just like children, breathing, speaking, seeing and hearing, but without thinking."

Mind then re-entered the body.

Now the next competitor, Breath, was about to depart, like the rest. But even as he was leaving, each one of the other pranas felt torn up from its position, as a spirited horse tears up the pegs to which he is tethered!

"Don't! Don't!" all the pranas cried out together, as Breath was about to depart. "You are the best, You are the best. All our excellences are yours!"

EDUCATION

"To those self-styled 'progressivists' who by precept and example assist the infamous cause of education without religion, and who, by promoting the idea, barrowed from French Atheism, of denying to the children in Board Schools and elsewhere—the knowledge of love of God, as the true foundation of noble living, are guilty of a worse crime than murder!"

Says Marie Corelli, in the dedication of her book "Mighty Atom." India is reaping the havest of this depraved and brutalising education! Ed.

ಯಜುರುಪಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾನಂದನೆ	೦-೨೫.
ಭಗವದಾರಾಧನೆ	೦-೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ರದೇವರಾಜಬಿನ್ನಹಂ"	
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-೦೦.

(Continued from page 3)

The following evening, Pros. Tenhaeff and four scientific observers went to the hostess's home and placed cards from the unsealed pack on each of thirty chairs that were set out in one room. Waiting in the basement were the thirty guests—all quite unknown to Croiset, to Prof. Tenhaeff, or to anyone else taking part in the test.

As they went upstairs, they were each handed, in turn, one of the cards from the sealed pack. They entered the room and sat on the chairs they had been allocated.

Nobody knew where card No. 9 was positioned in the pack. Until everybody was properly seated, nobody knew who had picked that card.

At that moment, the front-door bell rang. It was Croiset. He had been told to stay away until the participants had had time to be in their positions. He was taken into the room and his predictions of a month earlier were produced.

One by one, the points were read out. And, apart from a few minor exceptions, they could have applied to nobody but the woman sitting in chair No. 9!

Even the paint-box incident was substantially correct—although the woman had cut the middle finger of her right hand while opening a tin of vegetables!

As for the reference to Falstaff, it turned out that this was the first opera in which the woman had appeared as a professional singer many years ago!

This was clearly a remarkable piece of precognition—foretelling the future. But it is in the field of public service as a clairvoyant that Croiset has really made his name. Over the years, his extraordinary powers have been used to solve every type of case, from murder to the loss of a valuable necklace (which Croiset, said, had fallen

down the toilet and could be found stuck in the outlet to the public sewer—and he was right). The phone in Croiset's home in Utrecht rarely stops ringing. From all over the world, his help is constantly sought by Police forces and parents of missing children.

Once, for example, he received a phone call from a Dutchman living in Norway, who said that, in the town of Moi Rana, a 15-year-old girl, Bjorg Haugen, was missing. "Can you help?" he asked.

Croiset thought for a minute, and then said that the girl had drowned. "I can see trees that have been cut down," he said. "Near the trees, I can see a house with white-painted windows. The girl's body will be found five kilometres from where she lives, and about six hundred metres from the place I have described."

He said the girl would be found partly in a stream near the area where the trees had fallen. And, within a few hours, Police had found the body in a location fitting Croiset's description!

The Norwegian Embassy in Holland sent an official Police report about the case to Prof. Tenhaeff. It said that Croiset's description of where the girl would be found was correct—even to the distance of her body from her house!

Ken Gardner.

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EMPTY BOASTERS

I am one of India's millions of common men. I belong to the younger generation which, alas, does not know much of what happened in the pre-independence days. But I have heard from elders and read enough to know that there has been a change in our ethical standards and moral values. I am not highly educated, but I hope I am endowed with some measure of commonsense to understand what is going on around me.

I do remember the many joint stirring speeches our leaders delivered in resounding tones assuring us that ere long India, freed from bondage, would be a paradise on earth. Being an optimist, I have awaited the dawn with hope, sometimes on an half empty stomach. Like Telemacher's horizon, this elusive dawn has kept receding tantalisingly! The speeches of the leaders did improve my vocabulary. I learnt quite a few great words and phrases like Panchsheel, World Peace, Non-alignment, Socialistic pattern of Society, Secularism and so on.

I do not at all deny that these great words stand for great things, and it is important that great people should talk about such things. But I shall be certainly happy if our leaders can take time off to do something to provide the very ordinary things such as jobs, food, clothing, shelter, sanitation, education for children and so on.

Bangalore.

A. Srinivasa Murthy.

WINNING MATCHES

A Clairwood (Durban) witch doctor cast a magic spell to help the Maritzburg soccer side to win the National Cup, beating Cape Town City 2-1 at the Rand Stadium in Johannesburg recently.

The witch doctor, Dr. Sun-shine, was so confident of his ability that he agreed not to cash the cheque, which he received from the Club's chairman, until after the match was over.

Maritzburg have not lost a single match since Dr. Sunshine took over the "welfare" of the team. Several players now fervently believe in pills, potions and "throwing the bones."

It all began when Maritzburg were beaten 1-0 in the first leg of their semi-final cup clash. An Indian supporter went to the chairman and told him about Dr. Sunshine.

"It all seemed harmless enough," said Barry Mills the Club's Manager, "so I agreed. I had to take all the players' boots along and left them with Sunshine while he worked on them."

"When I collected the boots he gave me some special water, which the players had to wash their faces in, and a token for the goalkeeper!"

And they won! And have been winning!
Is which-craft dead in India? Ed.

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"I THINK"

"Until Lord Mountbatten was five or six years old, he was afraid to go to bed alone in the dark. "It isn't the dark," he explained to his father. "There are wolves up there."

"There are no wolves in this house," said his father, laughing.

"I daresay there aren't," replied the logical young Mountbatten, "but I think there are!"

"MY, THE, YOU"

When the evening spent in front of the television set has been a pleasant one for President de Gaulle, and nothing has gone wrong with the news commentary, he says, "*My television.*" If he is not satisfied with the commentator's tone, if he is bored or annoyed, he says, "*The television.*" If he feels he or his regime has been made to look ridiculous, he summons the Minister of Information the next morning, and greets him by saying, "I watched *your television last night*...."

CHURCHILL

"On appeasement: We seek nothing from Russia but goodwill and fair play. If, however, there is to be a war of nerves, let us make sure our nerves are strong and are fortified by the deepest conviction of our hearts.

"If we persevere steadfastly together and allow no appeasement of tyrants and wrongdoing in any form, it may not be our nerve or the structure of our civilization which will break, and peace may yet be preserved."

"Life demands from you only the strength you possess. Only one feat is possible—not to have run away."

"Usually parents who are lucky in the kind of children they have, have children who are lucky in the kind of parents they have."

"On dealing with communists: It is idle to reason or argue with the communists. It is, however, possible to deal with them on a realistic basis, and in my experience, they will keep their bargain as long as it is in their interest to do so."

"On bureaucracy: We must beware of trying to build a society in which nobody counts for anything except the politician or an official, a society where enterprise gains no reward and thrift no privileges."

On socialism: It is "the philosophy of failure and the gospel of envy."

THE BOY'S QUERY

"How much does the earth weigh?" asked a seven-year-old boy in class. The teacher, not knowing the answer, resorted to the best of educational technique: "That's a very interesting question. Let's see who can find the answer by tomorrow."

That night she made a bee-line for the local library, and after considerable effort she arrived at the answer.

The next day she asked the class if anyone had been able to find out how much the earth weighs. No one had.

The teacher, filled with pride, announced the results of her research.

The class pondered the answer briefly. Then the same small boy raised his hand and asked, "Is that with, or without people?"

One of the tests of leadership is the ability to recognize a problem before it becomes an emergency.

The more a man thinks, the better adapted he becomes to thinking, and education is nothing if it is not the methodical creation of the habit of thinking.

The Rationalist

WORLD PRICES

Once again last year, the international cost of living has edged steadily higher and in almost every capital in the world it now costs more to do less than it did one year ago! A tiny handful of countries—Spain, Venezuela and the Soviet Union among them—have held prices steady. A great many more (such as Italy, South Africa, Denmark, Switzerland and Norway) have restricted the rise to 2-3.5 per cent.

But in others the increase has ranged from 5.1 per cent, (New Zealand) to Portugal's precipitous (if unofficial) 15 per cent. Marcelio Caetano's apparent and undeclared expansionist policies have inflated prices by an acknowledged 8.9 per cent, while specific items (such as accommodation) are 20 per cent dearer than in 1968. After three years of galloping inflation, Lisbon must now rank among the costliest European capitals for the foreigner.

Another big jump is reported from Buenos Aires. Serious social unrest throughout Argentina earlier this year has rubbed off on the peso and there is now considerable pressure to devalue. Almost every thing is dearer—suits and shirts, salt and soap. A haircut in Buenos Aires has shot up 60c to \$8.00. But then a bricklayer's earnings have nearly doubled also.

Elsewhere in Latin America, wage demands in Venezuela and Mexico point to the first faint signs of inflation. But prices have held steady. They are far from steady in the U.S. however, where the national cost of

living index moved 5.6 per cent higher in the past 12 months against a background of quickening inflation. In New York the sales tax (it applies to most retail transactions except food) has been increased from 5 to 6 per cent and housing costs also have risen dramatically. An average two-bedroom apartment now costs \$900 a month—\$650 a year ago—while a shampoo and set in an average salon is \$2 dearer at \$13!

Canada's cost of living increase is even higher at 6.7 per cent. Rents are up, clothing costs more and services—particularly construction and repair—are outstandingly costly.

The pattern in North America is mirrored by Japan, although in Tokyo wages have risen roughly 10 per cent. Nonetheless, best steak in Tokyo comes with a \$6-a-pound price tag, a large tin of peaches sells for \$1.20 and our model food basket (see tables) costs a world-beating \$34.28—almost three times as much as in Teheran, Buenos Aires and Belgrade.

Moscow tops the shopping list—but only because of the official exchange rate, which has a distorting effect. Prices in State retail stores have been static since 1965, although the quality of goods is not always the best and supply is often erratic. And although a black market exists, luxuries in Russia are few.

Other countries with a high cost of living increase last year include France (overheating of the economy since the big wage increases of June 1968 and devaluation of the franc), the Lebanon (foodstuffs 10.15 per cent dearer since the recent political crisis and a rumour of an increased price of petrol to subsidise a special defence fund) and Turkey (further increase in stamp duty on import licences).

In New Zealand meat and fish have both risen sharply in price and the C.O.L. index is 5.1 per cent higher, while in South Africa

the 2.2½ per cent increase would have been more but for a general reduction in food prices. A new sales tax (5.20 per cent), however, has boosted the price of most consumer goods. A standard Volkswagen went up from RI.499 to RI 567 and then up again RI.626 after West Germany's 9.28 percent revaluation at the end of October.

The DM revaluation has already started to affect Austrian prices (41 per cent of Austria's imports come from West Germany) and despite selective tariff cuts, prices will rise. In North Rhine—Westphalia, the most populous West German state, the cost of living index rose 3.2 per cent between October 1968, and October 1969, though a large slice of the increase is accounted for by an 8.8 per cent rise in rents and housing costs. Prices generally in North-Rhine—Westphalia are expected to march steadily higher as the effects of a series of recent high wage settlements work their way through.

The U.K. retail prices index—6.4 higher at 132.2 between September 1968 and September 1969—reflects progressive increases all round. The Government's Prices and Incomes Board has just sanctioned a price rise for beer.

One country which seems to have managed a reasonable blend of boom growth rates and price control is Finland, where the Stabilisation Agreement of March 1968 plus a PIB has worked well. The C.O.I. increase this year is estimated at only 2 per cent. The Stabilisation Agreement has been renewed until the end of 1970 and though the 1970 Budget foresees a twelve per cent price increase for alcohol, the government has agreed to produce no other new taxes and to restrain central expenditure. A rents freeze is strictly enforced.

Most of Norway, meanwhile is out on a buying spree. A 20 per cent Value Added Tax replaces the existing 13.6 turnover tax from January 1 and will apply to a far wider range of goods and services. In Stockholm apartments are now nearly as rare and expensive as steak, which sells at \$5-a-pound. (In Teheran, by the way, prime steak is cheaper than butter).

Spain is one of the very few countries this year to have kept a tight grip on prices, although fruit and vegetables are now almost as expensive in Madrid as in the Common Market countries and alcohol and public transport cost more than a year ago.

In Brussels itself, the heart of Common Market land almost every item of food referred to in the table has gone up, from butter and cooking oil to bread and potatoes. Wages have risen too—a secretary bilingual in English and French gets \$4 more at \$94 a week on average—but nearly everything else, apart from food, is more costly; \$140.20 for a night's razz-a-ma-tazz, for instance, compared with \$102.20 12 months ago.

Perhaps Singapore has the answer. This is one of those places where shoppers are charged what the shopper thinks they can afford, and a good servant—expert at bargaining—will cut hundreds of dollars from a household's costs!

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನ	೦-೨೫.
ಭಗವದಾರಾಧನ	೦-೪೦.
ವಿಶಿಷ್ಟಾಚಾರ, "ಚಕ್ರದೇವರಾಜವಿನ್ಯಾಸಂ"	
ದಿವ್ಯಾಚಾರಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

GLOW-WORMS

Not many of you may have seen a glow-worm. But I am sure most of you have seen a fire-fly. Like a glow-worm, a fire-fly gives off flashes of light from its lower abdomen.

If you have ever held a fire-fly in your hand, you must have noticed that although it gives off light, this light does not give off any heat. The reason is that this light is known as "cold light."

All animals and plants that glow — yes there are a few plants too that glow — give off "cold light" unlike the heat given off by electric bulbs, oil lamps and candles.

There are many living things — plants, animals, and bacteria — that glow. The glowing plants include certain toadstools, and moulds. Animals, however, give off light ranging from tiny one-celled sea creatures to sponges, clams, worms and insects.

Although the most numerous of these glowing forms of life are to be found in the salt waters of the seas and oceans, the most familiar ones, such as fire-flies, click beetles and glow-worms, are found on land.

The light which these creatures give off is known as bioluminescence. It is given this name to distinguish it from incandescence, or "hot-light"

You may ask why they do not produce incandescent light, and the answer is simple. If they had to produce incandescent light they would be burnt up. So they produce their light by combining chemicals in such a way that no measurable amount of heat is given off.

Although bioluminescence has existed for thousands of years, the chemistry of it remained a complete mystery until 1887, when one of the earliest scientists to study

living light, Raphael Dubets of France, named this "glowing chemical" luciferin, which means "light bearer."

Dubois in his experiment took some of the glowing fluid from a clam and put it in a test tube, where it continued to glow for a few minutes before going out. No sooner had Dubois added an extract from another clam than the fluid began to glow again and, from this, the scientist felt that there was some unknown thing in the extract that produced light, and he called it luciferin.

Dubois continued with his experiments and found that luciferin would not light up except in presence of second unknown chemical, which he called "luciferase."

Since then other scientists have continued experimenting and carrying on Dubois's work, the most noted of whom was an American named E. Newton Harvey.

While in Japan, Harvey discovered a tiny sea creature called Cypridena, which had luciferin and luciferase in separate parts of its body. He collected and dried thousands of these creatures and after years of experiments discovered that their luciferin was made up of the same three elements that are found in all living cells — carbon, hydrogen and oxygen.

Through the work of Harvey and other scientists who have followed, the chemistry of bioluminescence has been summed up as living light produced when luciferin combines with oxygen taken from air or water. This chemical action will take place only in the presence of luciferase.

Scientists at present engaged in the study of bio-luminescence are trying to explain why so many different kinds of life light up.

K. —

Which Scientist is at the back of them?

Ed.

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A Weekly

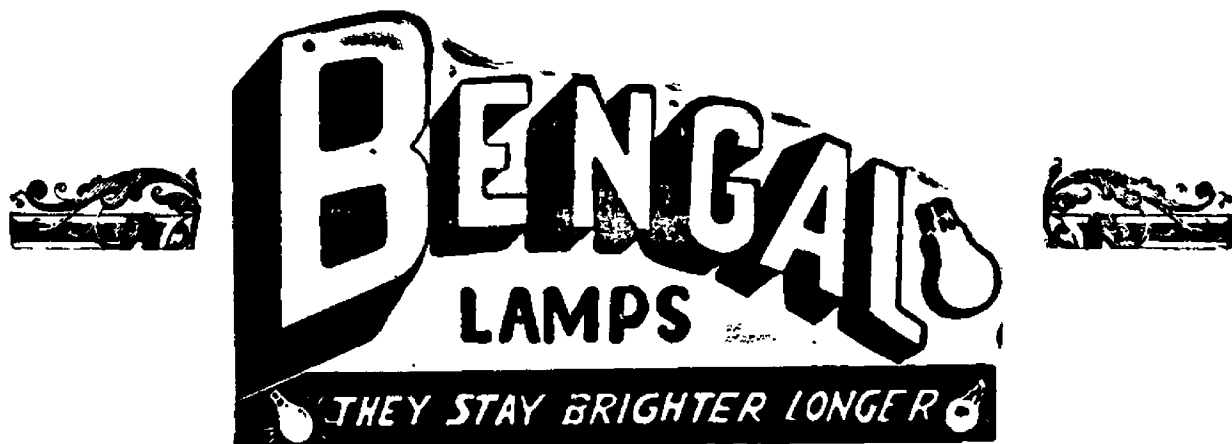
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೧೫ನೆ ವರ್ಷೋತ್ಸವವು

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Prices at	Food basket	Hotel room	Monthly re	Evening or for 4 people	Men's cloth	women's clothes	Services	Car hire	Petrol (1 li	Interna tion	Best local tipped	Bottle of Scotch Whisk	Constructo r worker	kanh clerk	Secretary
MOSCOW	34.68	18.00	—	78.00	175 10	64.23	26.62	—	0.12	—	0.17	—	—	—	—
TOKYO	34.70	18.60	1000.00	141.25	102.50	40.15	46.05	200.00	0.18	0.56	0.28	15.00	44.50	43.00	50.00
STOCKHOLM	31.91	20.50	325.00	96.96	118.45	33.52	40.20	133.00	0.18	1.00	0.90	13.00	125.00	100.00	81.00
NEW YORK	26.78	40.00	900.00	213.00	236.08	109.00	65.44	130.00	0.10	0.60	0.60	7.80	258.00	132.75	135.00
OSLO	25.25	18.00	160.00	90.50	106.00	43.50	36.50	94.00	0.18	0.71	0.71	9.10	105.00	80.00	70.00
COPENHAGEN	24.81	20.00	266.00	83.75	135.00	39.20	37.20	74.40	0.18	1.39	0.96	8.10	131.00	92.00	86.67
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HELSINKI	23.18	14.80	289.00	59.94	120.00	28.45	28.67	108.68	0.12	1.67	0.59	8.88	95.24	73.81	61.91
ISTANBUL	22.85	26.60	325.00	85.65	114.86	55.85	17.97	130.00	0.16	0.81	0.53	8.88	37.25	49.50	56.50
ATHENS	22.34	27.00	300.00	151.20	133.00	46.70	25.30	154.00	0.19	1.00	0.60	7.00	40.00	28.00	50.00
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MONTREAL	21.15	22.50	300.00	84.00	169.00	43.50	32.20	129.00	0.69	0.49	0.48	6.60	170.55	170.00	97.00
ZURICH	20.95	19.92	184.80	54.87	85.93	32.92	31.96	80.97	0.15	0.32	0.28	6.80	76.25	132.82	85.07
PARIS	20.20	36.10	260.00	94.53	196.10	46.20	35.83	109.72	0.23	0.68	0.30	5.00	63.20	46.00	75.00
WASHINGTON	19.70	30.00	300.00	115.00	152.00	41.50	47.68	69.00	0.69	0.30	0.30	7.50	127.00	130.00	20.00
CARACAS	16.15	32.80	105.00	108.25	214.80	25.10	20.58	76.00	0.24	0.44	0.22	8.20	2.20	77.00	106.60
NEW DELHI	16.86	11.00	215.00	25.61	81.00	24.00	7.15	60.00	0.14	—	0.64	22.00	4.00	43.00	70.00
LISBON	16.36	31.58	420.00	105.60	92.78	41.30	11.23	126.53	0.23	0.54	0.25	7.02	21.05	52.64	35.09
MEXICO CITY	16.23	16.50	350.00	201.10	97.00	31.32	11.14	76.00	0.09	0.90	0.26	8.90	64.00	45.00	50.00
VIENNA	16.07	20.00	200.00	71.60	94.00	32.80	23.40	77.00	0.15	0.45	0.46	6.30	45.30	38.00	42.00
DUBLIN	16.00	12.00	240.00	49.10	74.00	18.81	16.45	48.98	4.15	0.67	0.69	6.00	67.60	70.80	21.20
BEIRUT	15.71	20.00	245.00	159.00	119.00	41.00	19.95	90.00	0.12	0.62	0.30	4.50	18.00	40.00	35.00
JOHANNESBURG	15.48	19.64	420.00	63.77	102.20	37.51	29.65	91.00	0.13	0.32	0.32	4.90	106.00	84.00	56.00
WELLINGTON	15.09	10.00	85.00	60.34	78.96	28.13	27.68	67.72	0.09	0.30	0.39	6.80	62.00	72.00	45.00
SYDNEY	15.07	18.90	268.00	73.80	93.00	81.60	29.47	94.00	0.09	0.44	0.36	5.30	211.28	94.00	50.00
NAIROBI	14.97	15.43	285.70	47.24	188.73	27.93	24.10	99.30	0.16	0.82	0.50	6.57	22.78	50.00	75.00
ROTTERDAM	14.90	18.75	165.00	68.00	88.50	22.00	29.30	80.00	0.16	0.39	0.39	5.00	40.00	65.00	50.00
HONG CONG	14.77	17.00	500.00	63.00	62.78	26.00	33.00	70.00	0.13	0.20	0.20	6.00	24.00	30.00	48.00
LONDON	14.35	29.10	336.00	69.00	104.40	19.80	23.28	67.80	0.10	0.69	0.62	9.10	64.80	62.40	48.00
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The Rationalist

WARREN HASTINGS

There is a familiar adage that "sometimes truth is stranger than fiction."

This is exemplified in the tribute paid to Warren Hastings by Lord Curzon eulogising the former's versatility as an Englishman and no stranger to Indian culture and philosophy.

But coming as the praise does from an exalted person whose regard for strict veracity remains unchallenged, we cannot help giving credence to it.

When Lord Curzon declared that Warren Hastings was almost the only one in the long history of British rulers of India who took real interest in original literature, scholarship and arts, he only spoke the naked truth.

Few are aware of the fact that the world owes its knowledge of eastern scripture to his zeal and ardour for the dissemination of the wisdom of the East and for the intellectual emancipation of the people.

Attracted by the richness of Sanskrit literature as a profound scholar and man of culture to the core, Warren Hastings deeply cherished the spiritual and cultural values that had sustained India through the centuries.

He was of the firm conviction that India was the chosen land to give a message to the world, and that message must essentially be in terms of the spiritual intimations of India's sages.

Warren Hastings was endowed with the temperament of a philosopher. Even his

letters are redolent of a philosophic spirit which permeates his whole attitude towards life.

During his stay of thirteen years in India he had opportunities to glean more wisdom from the accumulated store of oriental philosophy, proclaiming the transience of all sub-lunary possessions.

The high tributes paid to him by the scholars who worked with him bear eloquent testimony to his constant encouragement to the company's servants to learn the languages of India and to study the laws, customs and literature enshrined in them.

A new era in human thought and conduct may be said to have dawned when Warren Hastings drove home to his countrymen the truth that underlay India's greatness not merely as a source of profit but as a land possessing higher values calculated to elevate world to higher ideas in life.

She was not only the cradle of a hoary civilisation but a land where great men had lived and thought and grown wise for thousands of years, and hence she was worthy of study from a human, and not only an economical and political standpoint.

Sanskrit was the pivot of this new movement which Hastings initiated. He felt much distressed to note that the door to a priceless treasure impregnated with the accumulated wisdom of ages of Indian learning—its great epics, poems, fables, lyrics, plays, literature, philosophy, music, medicine and a host of other objects that constituted India's unmatched civilisation remained concealed to the world for several centuries.

He understood that Sanskrit provided the key to unlock that door, and that some well-intentioned scholars from the western world should take pains to learn that

language and percolate the contents to the masses.

He set to work resolutely towards this end and the sequel was the laying of the foundation in 1784 of the great Asiatic Society of Bengal.

Hastings was singularly lucky in securing the invaluable services of great Indologists like Nathaniel Halhed, Sir Charles Wilkins, Sir William Jones and Henry Thomas Colebrooke.

To these four men and Warren Hastings goes the credit of unlocking the treasures of India to the world — Halhed and Wilkins as pioneers, Jones and Colebrooke as the master scholars and, Hastings as the enthusiastic patron.

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It was with ineffable delight that Hastings received from Wilkins as a gift the immortal work of antiquity — the first translation of the Bhagavad Gita.

The work gripped his mind and he felt great joy at the fact that the very rule of conduct which he employed to guide his own life had been recommended by the ancient sages of India who wrote it!

Among the many precepts of fine morality which this treatise on human psychology preached, Hastings was particularly riveted to verse 47 of the Sankhya yoga.

He reduced it to the form of maxim in writing, which is — "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend on application — perform thy duty, abandon all thought of the consequence, and make the event equal whether it terminates in good or evil; for such an equality is called application."

"To this rule," he wrote in one of his letters to his wife, "I will adhere careless of every event but one, and that shall console me though the voices of mankind shall cry out against me."

"And what is that one?—O God! Grant me blessing of a satisfied conscience, and my Marian to reward it!"

He was immesurably delighted when his wife put the maxim into her own words and applied it to him: "Besides, you have that satisfaction, and it has always been your characteristic, that you on all occasions have acted as a man of virtue and honour ought to do, whatever consequences may ensue."

In reply Hastings quoted again from verse 51 of the same yoga — "Wise men imbued with evenness of actions, freed from the fetters of birth, verily go to regions of

The Rationalist

WARREN HASTINGS

There is a familiar adage that "sometimes truth is stranger than fiction."

This is exemplified in the tribute paid to Warren Hastings by Lord Curzon eulogising the former's versatility as an Englishman and no stranger to Indian culture and philosophy.

But coming as the praise does from an exalted person whose regard for strict veracity remains unchallenged, we cannot help giving credence to it.

When Lord Curzon declared that Warren Hastings was almost the only one in the long history of British rulers of India who took real interest in original literature, scholarship and arts, he only spoke the naked truth.

Few are aware of the fact that the world owes its knowledge of eastern scripture to his zeal and labour for the dissemination of the wisdom of the East and for the intellectual emancipation of the people.

Attracted by the richness of Sanskrit literature as a profound scholar and man of culture to the core, Warren Hastings deeply cherished the spiritual and cultural values that had sustained India through the centuries.

He was of the firm conviction that India was the chosen land to give a message to the world, and that message must essentially be in terms of the spiritual intimations of India's sages.

Warren Hastings was endowed with the temperament of a philosopher. Even his

letters are redolent of a philosophic spirit which permeates his whole attitude towards life.

During his stay of thirteen years in India he had opportunities to glean more wisdom from the accumulated store of oriental philosophy, proclaiming the transcendence of all sub-lunary possessions.

The high tributes paid to him by the scholars who worked with him bear eloquent testimony to his constant encouragement to the company's servants to learn the languages of India and to study the laws, customs and literature enshrined in them.

A new era in human thought and conduct may be said to have dawned when Warren Hastings drove home to his countrymen the truth that underlay India's greatness not merely as a source of profit but as a land possessing higher values calculated to elevate world to higher ideas in life.

She was not only the cradle of a hoary civilisation but a land where great men had lived and thought and grown wise for thousands of years, and hence she was worthy of study from a human, and not only an economical and political standpoint.

Sanskrit was the pivot of this new movement which Hastings initiated. He felt much distressed to note that the door to a priceless treasure impregnated with the accumulated wisdom of ages of Indian learning — its great epics, poems, fables, lyrics, plays, literature, philosophy, music, medicine and a host of other objects that constituted India's unmatched civilisation remained concealed to the world for several centuries.

He understood that Sanskrit provided the key to unlock that door, and that some well-intentioned scholars from the western world should take pains to learn that

language and percolate the contents to the masses.

He set to work resolutely towards this end and the sequel was the laying of the foundation in 1784 of the great Asiatic Society of Bengal.

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In reply Hastings quoted again from verse 51 of the same yoga — "Wise men imbued with evenness of actions, freed from the fetters of birth, verily go to regions of

eternal happiness." That was a happy thought indeed for him.

Laying the Gita publicly at his feet in token of profound gratitude, Wilkins requested Hastings to write an introduction to it which the latter did. It appears in the published work under date "Benaras, October, 1784," he being then on his way down from Lucknow.

This introduction speaks of the elevated cast of his mind and of his liberal and enlightened spirit. He declared that the Gita contained passages "elevated to a tract of sublimity into which our hearts of judgment will find it difficult to pursue them."

At the close of his administration arrived Colebrooke and Jones to crown with success the work so ably begun. The arrival of the latter, the greatest linguist who ever lived,

in Calcutta, in 1783 was a day of great rejoicing for the Governor-General and his small band of enthusiastic orientalists.

Colebrooke, Halhed and Wilkins—founded the Asiatic Society of Bengal in January, 1784. Hastings was pressed to be its President. But recognising that one greater than he had come, he yielded it to Jones.

Even after his departure to England, in the evening of his days, Hastings never ceased believing that some provision should be made in England for the study of oriental languages.

When Lord Wellesley produced his scheme for the education of Indian Civil servants, he showed his keen interest by writing a detailed criticism, in which he developed his own views stressing in particular the value of Sanskrit.

Saroja Swaminathan.

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G. R. Josyer,
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of all matters of Public interest, in the economic,
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WORLD PRICES

(Continued from last issue.)

The Shopping Basket contains: 1 kg. best steak, or most expensive local equivalent; 2 kg. chicken; 12 large fresh eggs, 2 kg. potatoes; 1 kg. rice; 1 kg. butter; 1 litre best quality cooking oil; 1 kg. sugar; 1 kg. white loaf or nearest equivalent; tin of Nescafe (125 gms.); 500 gms. of ground coffee; 1 litre of milk; 1 litre of cheap table wine; a can of beer; (standard size); a tin of peas (500 gms.); a tin of peaches (500 gms.); a large tube of tooth-paste (142 gms.); a bar of bath soap (142 gms.); a large-size packet of powdered detergent (730 gms.); a roll of soft tissue-type toilet paper; a bottle of 100 aspirins; and 500 gms. of table salt. As far as possible. 'Financial Times'. Correspondents priced the items as listed. In some cases, local alternatives had to be substituted where the quoted product was unobtainable.

The Hotel Room Includes bed and Continental breakfast for one night in the Hilton or nearest local equivalent.

Monthly Rent is for a three-bedroomed Western-style flat—fully furnished and equipped—in a good area.

The Evening Out for four people embraces a meal at a fashionable restaurant (two appetisers each, a three-course meal and bottles of good vintage wine, and coffee); a visit to a good-class nightclub (cabaret. 1 bottle of champagne) and five miles for four people by taxi.

Men's Clothes include a normal weight two-piece off-the-peg lounge suit, a pair of good quality town shoes and a good quality cotton shirt.

Women's Clothes include a medium-priced summer dress off-the-peg, from a multiple store, a pair of medium-priced nylons and a pair of day shoes. Where possi-

ble the men's and women's clothes are mass-produced, wellknown makes.

Services cover the cost of a daily woman working a 20-hour week; a week's laundry for one man (8 shirts, 7 pairs of socks, 7 pairs of underpants, a pair of pyjamas and a bath towel) and dry cleaning a man's two-piece suit. CAR HIRE involves a medium-size four-seater saloon, such as a Ford Cortina, Chevrolet or Volkswagen to be driven for a week, covering 500 miles. Petrole 1 litre of a 98-octane brand.

Cigaretts: 20 internationally known king-size tipped and 20 best-quality locally-made tipped cigarettes of standard size. Whisky: 1 2½ oz; bottle of 75 per cent proof Scotch blended whisky (of a well-know brand), 7-year-old-type.

Average Weekly Earnings; The construction worker is preferably a 30-year-old male bricklayer with a minimum of five years' experience. The bank clerk is also a 30-year-old male with five years' experience. The secretary is 21-year-old, English-speaking, qualified in shorthand and typing, with 3 years' experience. Where possible, gross earnings plus a normal level of overtime have been quoted. In many countries, of course new wage rates are in the process of introduction. In Italy, for instance, average earnings of construction workers are up from about \$38 a week to \$48 under a new national contract starting from January 1.—

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PARENTAL DUTY

Experts are beginning to realize that children need parents who can be firm, who can say No. Children want limits, to relieve them of the responsibility of choosing before they are old enough to feel safe in their choice. But beyond this they want limits as evidence of their parents' attention, care and concern.

I once interviewed a group of 17-year-old girls on their preference in parents—Easy-going versus Strict. Contrary to my expectations they favoured the strict variety.

"When I was a little girl," one of them told me, "we lived in a flat. On spring evenings after supper everyone went outside to play. As night began to fall, one would say, 'If I don't get home by eight my mother will kill me.' Or a father would lean out of a window and call. They'd all go. It would get dark and I'd be there alone, waiting for my father or mother to call me in. They never did!"

This girl knew perfectly well when it was time to go to bed. She wanted her parents' attention. I'm sure those parents were behaving the way we do when we control our natural instinct to guide and help, and instead self-consciously "leave the children alone."

My husband and I have promised ourselves that we will take the responsibility

of being people as well as parents for our children. Inevitably we will make mistakes. We may transmit our prejudices. We will obviously reveal to the children all our quirks of character, our fads and phobias. But I can't believe that all our human erring will hurt them as much as the emotional hypocrisy we engaged in before.

Now that I have stopped acting like an attending psychiatrist, I realize that the parent has a real place in society. Our children are here because my husband and I wanted them and love them, and because we thought we had something valuable to give them. We don't think they can get it by osmosis. If I stand by smiling gently while my three-year-old ties a paper bag on the cat's head, if I refrain from comment when my ten-year-old hatches a plan to compound the misery of a child who isn't "in" my children are not going to know that I am against cruelty.

Perhaps they'll come to agree with us. Perhaps they won't. But they'll know that we believe there is more to life than getting through unruffled; and that we care enough about them to try to communicate, honestly and warmly, what we hold important. If our children rebel, at least they'll know from whom and what they're backing away.

X.

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The Rationalist

FAMILY ROLES

They got married. He was a young specialist, and she a postgraduate at the University, working for her Ph.D.

As a matter of interest, her degree thesis was "The Galvanomagnetic Effect in Germanium Crystals."

At first they were very happy, and in due course a daughter was born.

But the mother found it hard to cope with both her work and her maternal duties, so gradually the husband was doing most of the looking after the child.

Mother used to go off first thing in the morning to the University to lecture, and in the evening to the library—she couldn't concentrate at home.

Dad, of course, also went to work, leaving his mother to baby-sit.

When he got home in the evening he fed the child and took her out for a walk.

At 8 o'clock they both watched the children's bedtime story on TV, and then he gave her bath and put her to bed.

He even used to trim her hair from time to time.

This went on, day after day, for several years. Father and daughter loved each other dearly.

Meanwhile, mother got that Ph.D., and decided to work for another Doctorate.

She got that, too, while still in her twenties.

Between theses, she decided to take a holiday—alone.

At a loose end, the husband decided he needed a break too. So he bought a rucksack, slung a transistor over his shoulder, and joined a hiking expedition.

One day found himself walking behind a young woman. He couldn't help noticing her, for she wore her hair long, and was quite attractive.

When the party called a halt, she lit a fire, cooked a meal, and invited him to share it.

It was wonderful, he thought to enjoy a meal you hadn't had to cook yourself!

Then she sewed on a loose button for him, and they became very friendly. She asked him why he wore his hair like that—it made him look old: and took out a comb and parted it at the side.

It made him look completely different, and he soon realized he felt different too, thanks to her.

She didn't work on scientific papers. She didn't do any writing—if you don't count an occasional postcard.

Well, the result was foreseeable. His first marriage broke up, and he married the girl with the comb.

The ex-wife didn't care. She had her work and her daughter.

The other woman had run off with her husband, but she had her scientific career for keeps.

So everybody was happy. The new marriage was a great success, particularly when a baby boy arrived.

Until one evening when the two of them were teaching the child how to hold a knife and fork.

Suddenly he wondered how his daughter was getting on. Probably being neglected and running wild, he thought.

The upshot was that he plucked up his courage went round to see his ex-wife and demanded his daughter back.

"I'd give you one of my eyes if need be, but not my daughter!" she said.

"very well, I'll kidnap her," her etorted. And kidnap her he did.

He called one day, dressed the child as she used to be, hailed a taxi and disappeared.

They soon caught up with him and he had to return her. So he applied to the courts for custody. It was refused.

Anna Dykhovichnaya, an inspector from the Committee for the Protection for the Rights of Minors, admitted it was a hard case, but said that in the absence of any compelling reason, a mother must have the custody of a child.

Alexandar Yanov, a sociologist, says the dispute threw light on the shifting of traditional family roles.

In this case there had been a complete reversal of the once-accepted position where the man was the provider while the woman looked after the home.

If it had been the husband working on crystals and studying at all hours instead of the wife, there would probably have been no conflict.

He would have been considered a "good husband," earning good money and providing security and the good things of life, and she'd have been a good mother.

She'd probably have thought herself a lucky woman, and the neighbours would have regarded them as an ideal couple.

The revolution, comments Yanov, brought real equality of the sexes, and in so doing altered the situation in which the man was head of the family. It ushered in an era of "family democracy."

If families break up, he thinks it is because of a kind of social immaturity, an inability to share and share alike.

Tamara Samsonova, another sociologist takes a rather different view.

"The emancipation of women," she says, "should not be seen as wiping out every difference between the sexes, least of all in family and emotional life.

"The ties of love and affection are the deepest and most rewarding of human emotions. They alone can provide an enduring basis for a long and happy married life.

But Alexander Gorbovsky, a demographer, thinks the process of emancipation will go further yet.

Women in the Soviet Union make up 80 per cent of all doctors, 76 of all teachers, 33 per cent of all lawyers, 36 per cent of all Engineers.

"But" he says, "they should not forget that what a person is, as a human being, is far more important than what he, or she, is as a college graduate, no matter how important the job may be.

"If for the sake her work a woman loses anything that makes her woman, in the fullest and most wonderful sense, she will find she has lost something that nothing else can replace!"

ಯಜುರುಸಾಹಮ್	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫.
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LAD AND MOZART

A lad once asked Mozart how to write a symphony. Mozart said, "You're a very young man. Why not begin with ballads?"

The aspirant urged, "You composed symphonies when you were ten years old."

"Yes," replied Mozart, "but I didn't ask 'how?'"

* Bores can be divided into two classes: those who have their own particular subject, and those who do not need a subject."

"It is easier to believe a lie that one has heard a thousand times, than to believe a fact that one has never heard before."

"A woman happy with her husband is better for their children than a hundred books on child welfare."

"Humility is like underwear—essential, but indecent if it shows."

19th-century French political economist: "Everyone wants to live at the expense of the state. They forget that the state lives at the expense of everyone."

If you must talk about your troubles, don't bore your friends with them—tell them to your enemies, who will be delighted to hear about them.

"It is useless to attempt to reason a man out of a thing he was never reasoned into."

"Happiness makes up in height for what it lacks in length."

"He who asks a question is a fool for five minutes; he who does not ask a question remains a fool for ever!"

German Minister of economics: "A compromise is the art of dividing a cake in

such a way that everyone believes that he has got the biggest piece."

"The best time for parents to put the children to bed is while they still have the strength."

DE GAULLE

Without having experienced it oneself, it is impossible to imagine what a concentration of effort, what a variety of procedures, what insistence, by turns gracious, pressing and threatening, the English were capable of deploying in order to obtain satisfaction."

"To speak is to dilute one's thought, dissipate one's ardour—in brief, to disperse one's energies, when action demands that one concentrate."

"To resist events, they affected to be unaware of them."

"I admired not only Eden's brilliant intelligence, his knowledge of affairs, and the charm of his manners, but also the art he had of creating and maintaining around the negotiation a sympathetic atmosphere which favoured agreement when that was possible and avoided wounds when it was not."

"He let nothing escape him that appeared spontaneous. In Molotov, who was, and wanted to be, merely a perfectly adjusted cog in an implacable machine, I thought I had identified a complete success of the totalitarian system. I could feel the melancholy of it."

"We may as well go to the moon, but that's not very far. The greatest distance we have to cover still lies within us."

"When I am right, I get angry. Churchill gets angry when he is wrong. So we were very often angry with each other."

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"LOOTING THE EXCHEQUER"

"In a written reply to the main question the Chief Minister gave details of the T.A. drawn by each minister during the year which revealed that Mr. N. M. K. Sogi, Deputy Minister for Education, topped the list with Rs. 19,479.20 as T.A. for 105 days on tour !

The following were the details of T.A. drawn by Ministers during the year (number of days on tour in brackets) :

Chief Minister Rs. 19,432.10 (97); Minister for transport Rs. 4,171.60 (44); Minister for Agriculture Rs. 10,944.00 (94); Minister for Finance Rs. 5,481.00 (119); Minister for Law Rs. 12,023.12 (125); Minister for Education Rs. 7,198.00 (64); Minister for Development Rs. 5,928.54 (107); Minister for Public Works Rs. 13,375.40 (155); Minister for Industries Rs. 11,708.00 (77); Minister for Health Rs. 21,128.30 (includes D.A. and Rs. 9,069.90 for foreign tour (106); Minister for Social Welfare Rs. 13,347.05 (117); Minister for Revenue Rs. 10,905.13 (129); Minister of State for Minor Irrigation Nil (Nil); Minister of State for Forests Rs. 4,285.80 (73); Minister of State for Veterinary and Animal Husbandry Rs. 26,205.13 (includes Rs. 14,214.40 towards T.A. drawn when he was abroad) (153); Minister of State for Fisheries and Ports Rs. 10,404.80 (91); Minister of State for Food and Civil Supplies Rs. 7,229.72 (89); Minister of State for Municipal Administration Rs. 11,402.15 (95); Deputy Minister for Transport Rs. 6,474.71 (83); Deputy Minister for Industries Rs. 6,602.80 (62); Deputy Minister for Agriculture Rs. 8,456.00 (74½); Deputy Minister for Co-operation Rs. 11,407.09 (126); Deputy Minister for Major Irrigation and Electricity Rs. 16,703.60 (105); Deputy Minister for Social Welfare Rs. 8,304.00 (99); Deputy Minister for Health Rs. 7,530.40 (91); Deputy Minister for Education Rs. 19,479.20 (134); Deputy Minister for Public Works Rs. 14,565.00 (148); Deputy Minister for Sericulture Rs. Rs. 6,538.60 (130) and Deputy Minister for Home Rs. 6,789.75 (74½)."

There is a Canarese proverb
ಕುಚ್ಚುಮುಂದೆ ರಾಜ್ಯದಲ್ಲಿ ಉಂಡವನೇ ಜಾಣ್ಣು.

So the Ministers are all ಜಾಣ್ಣು.

And the Deputy Ministers go even one better ;

And the powerless Accountant General watches on !

THE SICKLY LOT

Answering the main question, Chief Minister Veerendra Patil told Mr. T. P. Boraiah that from April 1967 till now, an expenditure of Rs. 31,000 had been incurred towards medicines for the members of his Ministry. The expenditure on the Transport Minister was Rs. 9,972 and on the Development Minister Rs. 4,470. There had been no medical expenditure on the Minister for Information, the Minister for Social Welfare and the Minister of State for Municipal Administration.

The figures in rupees for other Ministers were : Chief Minister 2,658.08 ; Agriculture Minister 1,823.12; Finance Minister 1,385.39 ; Law Minister 631.30; Education Minister 1,120; Public Works Minister 374.61 ; Health Minister 718.84 ; Revenue Minister 24.84 ; Minister of State for Minor Irrigation 1591.85; Minister of State for Forests 134.10 ; Minister of State for Animal Husbandry 261.23 ; Minister of State for Fisheries 131.36 ; Minister of State for Food 547.36 ; Deputy Minister of Transport 231.77 ; Deputy Minister for Industries 185.51 ; Deputy Minister for Agriculture 384.2 ; Deputy Minister for Co-operation 1,776.36 ; Deputy Minister for Major Irrigation 198.77 ; Deputy Minister for Social Welfare 687.82 ; Deputy Health Minister 83.04 ; Deputy Education Minister 187.84 ; Deputy Minister for Public Works 1,025.29 ; Deputy Minister for Sericulture 178.75 ; Deputy Minister for Home 200.

One of the supplementaries disallowed was whether the amount included "liquor supplies 50!"

W. C. BONNERJEE

'First Congress President'

"Woomes Chunder Bonnerjee stood by the cradle of the National Congress and nurtured and fostered it with parental solicitude and affection," wrote the late Rash Behari Ghosh. His 125th birthday fell on 29th December 1969 and I am reminded of the ideals cherished by Woomes Chunder and his roll as the First Congress President.

The irony of the fate is that to-day we have not only a ruling Congress Party but an Organisation Congress Party. The Congress organisation has done bare justice to the man who contributed his time and talents for the cause of the great national movement. Nothing has been done to perpetuate his memory. His ashes remain in a foreign land !

No Congressman commanded greater respect from his countrymen than W. C. Bonnerjee till his death on 21st July, 1906. His association with the Congress movement gave it a dignity and an air of responsibility in official eyes. "In point of enthusiasm some of his colleagues might be said to have been fired with the warmth of apostolic fervour, but in the calm, clear recognition of the situation, his wise statesmanlike counsels and guidance, he was without a peer among those whose privilege it was to work with him," wrote Sir Surendranath Bannerjee.

Woomes Chunder was called upon to act as the first President of the Congress when the inaugural session was held on 28th December 1885 in Bombay. The name of Woomes Chunder was proposed by no less a person than the father of the Congress itself, Allan Octavian Hume. There was reason for the conferment of this unique status. He was one of the most prominent

personages of the second half of the nineteenth century. His activities extended over varied fields, such as education, social welfare, legal reforms and politics. Considering his dedicated service to the cause of the Congress movement, he was again chosen as the President of the 8th session of the Congress held at Allahabad in 1892.

The origin of the Congress is interesting. Here is what the first Congress President said of the origin of the organisation. "It will probably be news to many that the Indian National Congress, as it was originally started and as it has since been carried on, is in reality the work of the Marquess of Dufferin and Ava when that nobleman was Governor-General of India ! A O. Hume, had, in 1884, conceived the idea that it would be of great advantage to the country if leading politicians could be brought together once a year to discuss social matters and be upon friendly footing with one another. He did not desire that politics should form part of their discussion, for there were recognised political bodies in Calcutta, Bombay, Madras and other parts of India, and he thought that these bodies might suffer in importance if when Indian politicians from different parts of the country came together, they discussed politics. His idea further was that the Governor of the Province where the politicians met should be asked to preside over their discussions and that thereby greater cordiality could be established between the official classes and the non-official Indian politicians.

"Full of these ideas he saw the Marquess when he went to Simla early in 1885. Lord Dufferin took great interest in the matter and after considering over it for some time he sent for Hume and told him that in his

(Continued on page 5.)

THE EMPEROR OF CHINA TO H. H. THE GRAND LAMA OF TIBET

'To The Great Representative of God :
Most High. Most Holy, and Worthy to be
adored :

We the Emperor of China, sovereign of
all the sovereigns of the Earth, in the person
of our most respectable Prime Minister
Cao Tsaou, with all reverence and humi-
lity prostrate ourselves beneath thy sacred
feet, and implore for ourself, our friends,
and our empire thy most powerful and
gracious benediction.

Having a strong desire to search into the
records of antiquity, to learn and retrieve
the wisdom of the ages that are past, and
being well-informed that in the sacred
repositories of thy most ancient and vене-
rable heirarchy, there are some valuable
books, which from their great antiquity are
become to the generality, even of the
learned, almost unintelligible ; in order as
far as in us lies to prevent their being
totally lost, we have thought proper to
authorise and employ our most learned and
respected Minister Cao-Tsou in this our
present embassy to thy Sublime holiness.
The business of which is, to desire that he
may be permitted to read and examine the
said writings ; we expecting from his great
and uncommon skill in the ancient lan-
guage that he will be able to interpret
whatever may be found, though of the
highest and most obscure antiquity.
And we have commanded him to throw
himself at thy feet, with such testimonies
of respect as, we trust, will procure him
the admittance we desire."

This curious letter from the Emperor of
China to the Grand Lama of Tibet is dated
about 1748, and is in strange contrast to
their relative positions in 1970 !

We found it in an old record, and are
publishing it for the edification of our
readers ; and if it catches the eyes of the
saintly Refugee at Delhi, we wonder what
strange feelings it will awaken in him.

The Ambassador named above found
several rare works in the archives at Lhasa,
and especially one in Sanskrit, dealing
most interestingly with man's existence and

duty. An Englishman who was in China at
the time came to know of it, and translated
into English and sent to Lord Chesterfield
the enlightened English nobleman of the
18th century and contemporary of Dr.
Samuel Johnson, in 1749.

Some interesting extracts from the work
we may present to our Readers later on.
Meanwhile the above letter will prove of
poignant interest to His Holiness The
Dalay Lama, and eye-opener to the world
at large !

G. R. J.

(Continued from page 3.)

opinion, Hume's project would not be of much use — Lord Dufferin had made it a condition with Hume that his name in connection with the scheme of the Congress should not be divulged so long as he remained in the country, and this condition was faithfully maintained and none but the men consulted by Hume knew anything about the matter."

The aims and objects of the organisation, as enunciated by the first President, were: "(a) The promotion of personal intimacy and friendship amongst all the more earnest workers in our country's cause in the various parts of the Empire: (b) The eradication, by direct friendly personal intercourse, of all possible race, creed, or provincial prejudices amongst all lovers of our country, and the fuller development and consolidation of those sentiments of national unity that had their origin in our beloved Lord Ripon's ever memorable reign."

A new dimension to the organisation was given by Woomes Chunder when he, at the second session of the Congress held in Calcutta under the presidentship of Dadabhai Naoroji, proposed the establishment of Standing Congress Committees in all the provinces, because without such "it is quite impossible to keep up a regular correspondence between the different parts of the country, and so arrive in due time at a general agreement as to the various questions on which action is to be taken at the Congress".

Before a public meeting held in August 1888 at Wainfleet (England), he explained how the Congress organisation, within three years of its existence, had grown into a monolith. "There has been for many years in India a great deal of education

imparted to the people, and the people now understand thoroughly the affairs of their country. Before railway communication was completed throughout the country, the people met in their own districts for the purpose of bringing their grievances to the knowledge of the Government and asking for redress; but for the last three years organisations have grown amongst us, from which representatives meet together once a year from every part of India—representatives of two hundred and fifty millions of people gather together to discuss the position of the country, to see what is required for the government of the country, and pass resolutions upon those subjects and send those resolutions to the Government. We call these meetings the National Indian Congress—"

No doubt, the success of the Congress was largely due to the influence of Allan Octavian Hume. Hume exercised a great deal of influence over the Congress movement, and over each single Congress which had met. But it is a mistake to think that the organisation grew up entirely on account of the influence of Hume. Bonnerjee in his presidential address at the 8th session held in Allahabad in 1893, answered the critics who were pleased to call the Congress a 'native' movement and attributed its success to the influence of Hume in these words: "But the movement is only to some extent, and I may say only to a limited extent, due to the influence which Mr. Hume has exercised over us. It is not the influence of this man or of that man or of any third man that has made the Congress what it is — The Congress is a mere manifestation of the good work that has been done by all —"

(To be continued)

COCONUT

During a missile-firing display in honour of Prince Philip's visit to H.M.S. London, one prize aimer shot down the target with a direct hit. Impressed, Prince Philip said, "That man deserves a coconut!"

We thought nothing more of the joke, until a few weeks later a parcel arrived from Buckingham Palace containing a superb coconut—which now takes place of honour in the ship's trophy cabinet!

That is why the price of coconut has soared from 6 np. each to 80 np. each!

SOLOMON

At an army survival lecture; the instructor was saying, "Grasshoppers are not only edible but highly nutritious. In fact, King Solomon used to feed them to all his wives. Grasshoppers made them healthy and alert."

A voice from the rear interrupted; "To hell with what they fed the wives—what did they feed King Solomon?"

MODERN PAINTING!

Hoping to sell one of his paintings, a modern artist approached an art dealer. Looking at it quizzically, the dealer offered one guinea.

"A guinea," the artist said indignantly. "But the canvas cost more than that."

"I know," was the reply, "but it wasn't painted on then!"

TOURIST PRIDE

An American tourist was gazing at Vesuvius belching smoke.

"You don't have that in the United States!" his Italian guide remarked proudly.

"No," answered the American, "but we have Niagara Falls, which would put that out in two minutes!"

CARS IN TOW

A friend was driving me around Waikiki in Hawai. Two old cars, one towing the other with a frayed rope, and both filled with teenagers, swayed back and forth ahead of us, finally stopping near a palm-studded beach.

Pulling up alongside, my friend asked if there was anything he could do. "No thanks," grinned a suntanned youngster as he and the others scrambled from the cars with towels and flippers. "There's nothing wrong. We're just trying to save petrol."

With taxes mounting that is what car-owners in cities will have to copy before long. Ed.

Dear Sir,

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Yours faithfully,
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(Formerly) Vice Chancellor,
Lucknow University, & Sanskrit University,
VARANASI.

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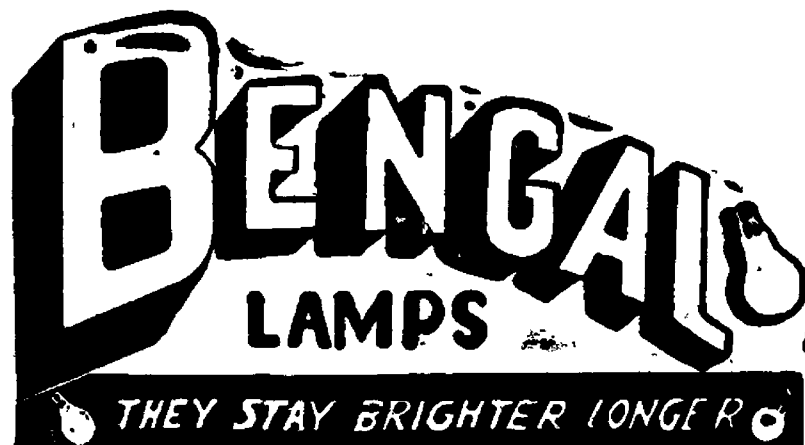
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FIFTEENTH ANNIVERSARY

The National Girls' High School, Mysore, celebrated its 15th Anniversary and Prize Distribution on the 5th March 1970. Civic President Sri B. K. Puttaiah presided, and Dr. G. Marulusiddiah, M.A., Ph.D., P. G. Professor of Sanskrit, Mysore University, unveiled the portrait of the late Head-Master, Sri G. Sreenivasa Josyer, M.A., B.Ed.. Prominent among those present were Sriyuts M. A. Doreswamy Iyengar, M.A., B.L., T. S. Rajagopaliengar, M.A., B.L., C. Narasinga Rao, B.A., B.L., Sris, M. N. Parthasarathy and M. N. Ramanujam, Madras, and Sri R. A. Srinivasa Iyengar, Bangalore, and Sri S. Nagappa, B.A. Mysore. Messages wishing the function success were read from Professor M. A. Tirunarayanan, D.Sc., Bangalore, and Gurubhaktilaka Dr. M. C. Nanjappa, Davangere. After invocation by Kumarics, Pannaga, and Padmavathi,

Welcoming the distinguished guests Shri G. N. Josyer, B.E. Honorary Secretary of the School, said :

Civic President Shri B. K. Puttaiah, Professor Dr. Marulusiddaiah, Ladies and Gentlemen,

I offer you hearty welcome to the 15th Anniversary of the National Girls' High School. In the early 1950's the Maharani's High School was overcrowded, and the convents were the only alternative. At the urging of the public of these parts, Shri G. R. Josyer started this school in 1954 after consulting Shri J. B. Mallaradhya, Director of Public Instruction.

Started with just five students, the school has progressed with varying fortunes during these 15 years. This school was a pioneer non-official effort in 1954, but since then all boys' schools in the city have duplicated into Girls' schools, and a good many others have ventured into the field, and reversed the problem of overcrowding.

The First Anniversary of the School was graciously presided over by Her Highness the Yuvarani, as Rajapramukh, and subsequently Chief Minister Kadidal Manjappa, and Minister T. Subrahmanyam, and Director Deve Goda and others have graced the Annual Functions.

This year, I am privileged to welcome you, Sri B. K. Puttaiah, who by your fine personal qualities, have risen from the membership of a humble minority community, made your way into the State Legislature, and have become the First citizen of the city. I also deem it a privilege to welcome you Sir, Professor, Dr. Marulusiddaiah as a distinguished scholar of the nation's culture, Sanskrit.

Both of you were friends with my late brother, G. Sreenivasa Josyer, who as Head Master reared the school from infancy to teenage, and whose untimely loss last June has left the school in mourning.

I request you Sir, Sri B. K. Puttiah, to Preside over the Anniversary and distribute the prizes. I request you Sir, Professor Marulusiddaiah to unveil the portrait of Shri G. Sreenivasa Josyer, which the students have got up voluntarily as a mark of esteem to their beloved Head Master."

Presenting the Annual Report of the School, Shrimathi V. Parvathamma, B.Sc., B.Ed., Head Mistress in charge said :

"ಸನ್ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾನ್ B. K. ಪುಟ್ಟಯ್ಯನವರೇ, ಶಾಲಾ ಸಂಸ್ಥಾಪಕರೇ, ಶಾಲಾ ಪೋಷಕರೇ, ಮಹನೀಯರೇ, ಮಹಿಳೆಯರೇ, ವಿದ್ಯಾರ್ಥಿನಿಯರೇ,

ಈ ನಮ್ಮ ಶಾಲಾ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನೂ ಮತ್ತು ತದಂಗವಾಗಿ ಬಹುಮಾನವಿತರಣ ಸಮಾರಂಭವನ್ನೂ ನೆರವೇರಿಸಲು ಈ ದಿವಸ ನಾವೆಲ್ಲರೂ ಇಲ್ಲಿ ಸೇರಿದ್ದೇವೆ. ಈ ದಿವಸದ ಸಮಾರಂಭವು ಅಗ್ರಾಸನವನ್ನು ಅಲಂಕರಿಸಲು ಸಮ್ಮತಿಸಿರುವ ನಮ್ಮ ನೂತನ ನಗರ ಪೌರಸಭಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾನ್ B. K. ಪುಟ್ಟಯ್ಯನವರು ಇಂದಿನ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿ ತಮ್ಮ ಅಮೃತಹಸ್ತದಿಂದ ಬಹುಮಾನವಿತರಣೆಯನ್ನು ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಮಾಡಿ, ಅವರಿಗೆ ಸೂಕ್ತವಾದ ಕೆಲವು ಹಿತ ವಚನಗಳನ್ನು ನೀಡಬೇಕೆಂದು ಸವಿನಯದಿಂದ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಅದರೇ ಇದಕ್ಕೆ ಪೂರ್ವಭಾವಿಯಾಗಿ ಕಣ್ಣಿರೆಬಾಡ ನಮ್ಮ ಮುಖ್ಯಪಾಠ್ಯಾಯರ ಬಗ್ಗೆ ಕೆಲವು ಮಾತುಗಳನ್ನಾಡಲು ಬಯಸುತ್ತೇನೆ. ಶ್ರೀಮಾನ್ G. ಶ್ರೀನಿವಾಸ ಜೋಷ್ಠರ್, M. A., B. Ed., ರವರು ನಮ್ಮ ಶಾಲಾ ಸಂಸ್ಥಾಪಕರಾದ ಪೂಜ್ಯರಾದ ಶ್ರೀಮಾನ್ G. R. ಜೋಷ್ಠರ್‌ರವರ ಹಿರಿಯ ಮಕ್ಕಳು. ಇವರು ಕಳೆದ ಹದಿನೈದು ವರ್ಷಗಳಿಂದ ಮುಖ್ಯಪಾಠ್ಯಾಯರಾಗಿದ್ದರು. ಇಂಗ್ಲಿಷ್, ಹಿಂದಿ, ಸಂಸ್ಕೃತ, ಮುಂತಾದವುಗಳಲ್ಲಿ ಪರಿಣತರಾಗಿದ್ದರು. ಶಾಲಾ ಮುಖ್ಯಪಾಠ್ಯಾಯರಾಗಿದ್ದಾಗ, ಶಾಲಾ ಅಧ್ಯಾಪಕ ವರ್ಗಕ್ಕೆ ಮಾರ್ಗದರ್ಶಕರಾಗಿಯೂ, ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಪಿತೃಸಮಾನರಾಗಿಯೂ ಇದ್ದರು. ಈಗ ಎಂಟು ತಿಂಗಳ ಹಿಂದೆ ನಮ್ಮನ್ನಗಲಿದ ಅವರ ಛಾವಣಿವ್ರವನ್ನು ಅನಾವರಣಮಾಡುವ ಕಾರ್ಯಕ್ರಮವನ್ನು ಇಂದು ಇಟ್ಟುಕೊಂಡಿದ್ದೇವೆ. ಮಾನಸಗಂಗೋತ್ರಿಯ ಸಂಸ್ಕೃತ ಪ್ರೌಢಶಾಲೆಯ ಶ್ರೀಮಾನ್ ಡಾ|| ಮರುಳುಸಿದ್ದಯ್ಯ M. A., Ph. D., ರವರು ಅವರ ಛಾವಣಿವ್ರ ಅನಾವರಣ ಮಾಡಲು ಒಪ್ಪಿ ಕೊಂಡಿರುವುದು ನಮ್ಮಗಳ ಸುಕೃತವೇ ಸರಿ.

ಇದು ನಮ್ಮ ಶಾಲೆಯ ಹದಿನೈದನೆಯ ವಾರ್ಷಿಕೋತ್ಸವಸಮಾರಂಭವಾಗಿರುವುದು. ಇಂದಿನ ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರ ಅಪ್ಪಣೆ ಯನ್ನು ಕೋರಿ ಶಾಲೆಯ ಸಂಕ್ಷಿಪ್ತವರದಿಯನ್ನು ತಮ್ಮಗಳ ಮುಂದಿಡಲು ಇಚ್ಛಿಸುತ್ತೇನೆ. ಈಗ ಹದಿನೈದು ವರ್ಷಗಳ ಹಿಂದೆ ಮಹಾ ರಾಣಿ ಹೈಸ್ಕೂಲಿನ ವಿದ್ಯಾರ್ಥಿನಿಯರ ಒತ್ತಡವನ್ನು ಕಡಿಮೆ ಮಾಡಲು ಮತ್ತು ಸುತ್ತಮುತ್ತಲಿನ ನಾಗರಿಕರ ಸೌಕರ್ಯಕ್ಕಾಗಿಯೂ, ಶಾ|| 10-ಗಿ-54 ರಂದು ಇಲ್ಲಿಯ ಮೊಹಲ್ಲಾವಾಸಿಗಳ ಕೋರಿಕೆಯಂತೆ ಈ ಶಾಲೆಯು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟಿತು. ಆರಂಭದಲ್ಲಿ ಕೇವಲ ಐದು ಜನ ವಿದ್ಯಾರ್ಥಿಗಳಿಂದ ಶಾಲೆಯು ಪ್ರಾರಂಭವಾಯಿತು. ಆರಂಭದಿಂದಲೂ ಬಾಲಾಪಿಷ್ಠವ್ಯಾಧಿಗಳನ್ನು ತಮ್ಮ ಚಿಕಿತ್ಸಾರ್ಥ ದಿಂದ ಎದುರಿಸಿ ನಮ್ಮ ಶಾಲಾಸ್ಥಾಪಕರು ಮಾರ್ಗದರ್ಶನ ನೀಡುತ್ತಾ ಶಾಲೆಯ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಶ್ರಮಿಸುತ್ತಿದ್ದಾರೆ.

ಅನಂತರ ಶಾಲೆಯಲ್ಲಿ ಎಂಟು, ಒಂಭತ್ತು ಮತ್ತು ಹತ್ತನೇ ತರಗತಿಗಳಾದವು. ಕಳೆದ ಮೂರು ವರ್ಷಗಳಿಂದಲೂ ವಿದ್ಯಾರ್ಥಿ ನಿಯರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡ ಮಧ್ಯಮಕೆರೆಡರಲ್ಲೂ ವಿದ್ಯಾಭ್ಯಾಸ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಐಚ್ಛಿಕವಾಗಿ ಸಂಗೀತ, ವಿಜ್ಞಾನ, ಚರಿತ್ರೆ, ಅರ್ಥಶಾಸ್ತ್ರ, ಮತ್ತು ಹಿಂದಿ ಪಾಠಗಳು ನುರಿತ ಅಧ್ಯಾಪಕವರ್ಗದಿಂದ ಬೋಧಿಸಲ್ಪಟ್ಟಿವೆ. ಕಳೆದ ವರ್ಷ 197 ವಿದ್ಯಾರ್ಥಿನಿಯರು ಇದ್ದು ಅವರಲ್ಲಿ 82 ಜನ S.S.L.C. ಪರೀಕ್ಷೆಗೆ ಕುಳಿತಿದ್ದರು. ಕಳೆದ ಸಾಲಿನ S.S.L.C. ಸುಮಾರು 32 ರಷ್ಟಿತ್ತು. ಈ ವರ್ಷ ಒಟ್ಟು 150 ವಿದ್ಯಾರ್ಥಿನಿಗಳಿದ್ದಾರೆ. ಅವರ ನೈಕೆ S.S.L.C. ಪರೀಕ್ಷೆಗೆ 48 ವಿದ್ಯಾರ್ಥಿನಿಯರು ಕುಳಿತಿದ್ದಾರೆ. ಇವರೆಲ್ಲ ಕಷ್ಟಪಟ್ಟು ಅಧ್ಯಯನಮಾಡಿ ಉತ್ತಮ ಫಲಿತಾಂಶವನ್ನು ತರುವರೆಂಬ ನಿರೀಕ್ಷೆ ಇದೆ.

ಶಾಲೆಯ ಪಕ್ಕೀತರ ಚಟುವಟಿಕೆಗಳಲ್ಲೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಆತ್ಮತ್ಸಾಹದಿಂದ ಭಾಗವಹಿಸುತ್ತಿದ್ದಾರೆ. ಪುರ ಪ್ರೌಢ ಶಾಲೆಯು ಕಳೆದ ವರ್ಷ ನಡೆಸಿದ ಅಂತರ ಶಾಲಾ ಸ್ಪರ್ಧೆಯಲ್ಲಿ V. S. Padma ಎಂಬ 9ನೇ ತರಗತಿಯ ವಿದ್ಯಾರ್ಥಿನಿಯು ಎರಡು ಬಹುಮಾನಗಳನ್ನು ಪಡೆದಿದ್ದಾಳೆ. ಅದೇ ವಿದ್ಯಾರ್ಥಿನಿಯು ಉಪಾಧ್ಯಾಯರ ಕಾಲೇಜಿನ ಸ್ಪರ್ಧೆಯಲ್ಲೂ ಒಂದು ಬಹುಮಾನವನ್ನು ಪಡೆದಿದ್ದಾಳೆ. ನಮ್ಮ ಶಾಲಾ ದಿನಾಚರಣೆಯ ಅಂಗವಾಗಿ ನಡೆಸಿದ ಅನೇಕ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ಅನೇಕರು ಭಾಗವಹಿಸಿ ಬಹುಮಾನಗಳನ್ನು ಗಳಿಸಿದ್ದಾರೆ. ಈ ಶಾಲೆಯಿಂದ "ಮಧುರವಾಣಿ" ಎಂಬ ಸುಂದರವಾದ ಪುಸ್ತಕವು ಪ್ರತಿವರ್ಷವೂ ಹೊರಬೀಳುತ್ತದೆ.

ಶಾಲೆಯು ಉಳಿದ ಎಲ್ಲಾ ದೃಷ್ಟಿಕೋನಗಳಿಂದಲೂ ಸುವ್ಯವಸ್ಥಿತವಾಗಿದ್ದರೂ ಸ್ಥಳಸಂಕೋಚದಿಂದ ಕೂಡಿದ್ದಾಗಿದೆ. ಶಾಲಾ ಪ್ರಗತಿಗೆ ಇದು ಒಂದು ದೊಡ್ಡ ಕೊರತೆಯನ್ನುಂಟುಮಾಡಿದೆ. ಕಳೆದ ವರ್ಷದ ಶಾಲಾ ದಿನಾಚರಣೆಯ ಪೌರಸಭಾಧ್ಯಕ್ಷರಾಗಿದ್ದ ಶ್ರೀಮಾನ್ M. N. ತಿಮ್ಮಯ್ಯನವರ ನೇತೃತ್ವದಲ್ಲಿ ನಡೆಯಿತು.

ಪ್ರಸಕ್ತ ಸಾಲಿನಲ್ಲಿ ನಮ್ಮ ಶಾಲಾ ಸಂಸ್ಥಾಪಕರ ಪತ್ನಿ ದಿವಂಗತೆ ಶಿಂಗಾರಮ್ಮನವರ ಹೆಸರಿನ ಬಹುಮಾನವನ್ನು ಮತ್ತು ಸಂಸ್ಕೃತ ಬಹುಮಾನವನ್ನು 10ನೇ ತರಗತಿಯ ಶಾಂತಾಬಾಯಿ, ರತ್ನ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಪಡೆದಿದ್ದಾರೆ. ದಿವಂಗತ ಮುಖ್ಯ ಉಪಾಧ್ಯಾಯರು G. ಶ್ರೀನಿವಾಸ ಜೀರ್ವ್ಯರ ಶಾಲೆಯಲ್ಲಿ S.S.L.C. ಯಲ್ಲಿ ಅಧಿಕ ಅಂಕ ಪಡೆದು ತೇರ್ಗಡೆಯಾದವರ ಬಹುಮಾನವು ಕಳೆದ ಸಾಲಿನ B. R. ಮಂಗಲಾಂಬ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಗೆ ದೊರಕಿತು. ಇವಳು ಶಾಲಾ ಸಂಸ್ಥಾಪಕರು ಇತರ ಮೂರು ಬಹುಮಾನಗಳನ್ನು ಈ ಸಾಲಿಗೆ ಕೊಡುತ್ತಿದ್ದಾರೆ. ಪತ್ಯ ಮತ್ತು ಪತ್ಯೇತೃಗಳಲ್ಲಿನ ಚುರುಕು ವಿದ್ಯಾರ್ಥಿನಿಗೆ ಇಟ್ಟ ಬಹುಮಾನ 10ನೇ ತರಗತಿಯ K. V. ವಸಂತವಿಗೆ ಸಲ್ಲುತ್ತದೆ. ಶಾಲಾ ಅಭ್ಯಾಸಕ ಮಗಕ್ಕೆ ನೆರವು ನೀಡುವ ಮತ್ತು ಸಾಜನ್ಯಶೀಲ ವಿದ್ಯಾರ್ಥಿನಿಗೆ ಇಟ್ಟ ಬಹುಮಾನ M. V. ಅಮೇ ತರಗತಿಯ ಶಮಂತಕವಿಗೆ ಸಲ್ಲುತ್ತದೆ. ಈ ಶಾಲೆಯ N. G. H. S ಬಹುಮಾನಕ್ಕೆ 9ನೇ ತರಗತಿಯ ವಿದ್ಯಾರ್ಥಿನಿ M. V. ನಳಿನ ಅಯ್ಯಿಯಾಗಿದ್ದಾಳೆ. ಕಳೆದ ವರ್ಷ ಪ್ರಥಮಶ್ರೇಣಿ ಗಳಿಸಿದ ಪ್ರಸಕ್ತ ಸಾಲಿನ ಎಂಟನೆಯ ತರಗತಿಯ ಹುಡುಗಿಯರಾದ, ವಾಣಿ ವಿಣಾ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ವಿಶೇಷ ಬಹುಮಾನವನ್ನು ಕೊಟ್ಟಿದೆ. ಓಗಿಗೆ ಶಾಲೆಯು ಎಲ್ಲಾ ರೀತಿಯಲ್ಲೂ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಎಲ್ಲಾ ಸಾಕಷ್ಟು ಸೌಲಭ್ಯಗಳನ್ನು ನೀಡುತ್ತಾ ಬಂದಿದೆ. ಮುಂದೆಯೂ ನೀಡುತ್ತದೆ.

ಕಳೆದ ವರ್ಷದ ಶಾಲಾ ವಿನಾಚರಣೆಯು ಪಾರದರ್ಭಾಭ್ಯಾಸದ ಶ್ರೀಮತಿ A. N. ಶಿವಯ್ಯನವರ ನೇತೃತ್ವದಲ್ಲಿ ನಡೆಯಿತು. ಆ ಸಂದರ್ಭದಲ್ಲಿ ನಮ್ಮ ಮುಖ್ಯ ಉಪಾಧ್ಯಾಯರು ಈ ಶಾಲೆಗೆ ಒಂದು ಸೂಕ್ತವಾದ ಸ್ಥಳವೊಂದರಲ್ಲಿ ನಿವೇಶನವನ್ನು ಒದಗಿಸಿಕೊಡಲು ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡಿದ್ದರು. ಅದೇ ಈ ಅಭ್ಯಾಸಕ ವಾಚರಣಾಭ್ಯಾಸದಲ್ಲಿ ನೆನಪು ಮಾಡಿಕೊಟ್ಟು ಅದನ್ನು ಜಾಗೃತಿ ನಮಗೆ ಈ ಅನುಕೂಲ ಒದಗಿಸಿಕೊಡಬೇಕೆಂದು ಮತ್ತೊಮ್ಮೆ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

After a programme of Classical Music by Kumarics, Pannaga, Padmavathi, and K. Saraswathi, unveiling the portrait of the late Head Master, Shri G. S. Josyer, Prof. Dr. Marulusiddaiah said :

"ಮಾನ್ಯ ಅಭ್ಯಾಸಕರೇ, ಸದಸ್ಯರೇ, ಅಭ್ಯಾಸಕರೇ, ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರೇ,

ಈಗ ನಾನು ನಿಮ್ಮ ಮುಂದೆ ನನ್ನ ಸ್ನೇಹಿತರಾದ ದಿವಂಗತ G S ಜೀರ್ವ್ಯರವರ ವಿಷಯವಾಗಿ ಕೆಲವು ಮಾತುಗಳನ್ನು ಹೇಳಿ ಅನಂತರ ಅವರ ಭಾವಚಿತ್ರ ಅನಾವರಣವನ್ನು ಮಾಡಲು ಕರೆಸಿರುವರು. ನನಗೆ ಶ್ರೀ ಜೀರ್ವ್ಯರ ಪರಿಚಯ ನನ್ನ ಕಾಲೇಜು ವಿದ್ಯಾಭ್ಯಾಸವಾದಾಗಿನಿಂದ ಆರಂಭವಾಯಿತು. ನನಗೆ ಮನೆಮಿಲ್ವಿಕೆ ನಾನು ಸಿದ್ಧಗಂಗಾ ಮಾಠಶಾಲೆಯಿಂದ ಬಂದು ಹಾಸ್ಟಲಿನಲ್ಲಿ ಓದುತ್ತಿದ್ದೆ. ನನಗೆ ಆಗ ಮೈಸೂರು ಬಹಳ ಹೊಸದು. ಇವರ ಸ್ನೇಹವಿಂದ ಮಾತುಕತೆಯಾದರೂ ಮರಸ ವಿಷಯವನ್ನು ತಿಳಿಯಬೇಕಾದರೆ, ಕಾಲೇಜಿನ ಬಳಿಯಲ್ಲಿ ಒಂದು ಉಪಾಧ್ಯಾನವನದಲ್ಲಿ ಕುಳಿತು ಚರ್ಚಿಸುತ್ತಿದ್ದೆ. ಜೀರ್ವ್ಯರವರೂ ಯಾವ ವಿಷಯವನ್ನಾದರೂ ಚೆನ್ನಾಗಿ ಅಭ್ಯಸಿಸುತ್ತಿದ್ದರು. ನನಗೆ ಸ್ವಲ್ಪ ಚಪಲಚಿತ್ತ. ಅವರು ಇಂಗ್ಲಿಷ್, ಸಂಸ್ಕೃತ, ಹಿಂದಿ ಇವುಗಳನ್ನು ಚೆನ್ನಾಗಿ ಅಭ್ಯಾಸಮಾಡಿದ್ದರು. ಅವರು ಯಾರಲ್ಲಿಯೂ ಹೆಚ್ಚಾಗಿ ಬೆರೆಸುತ್ತಿರಲಿಲ್ಲ. ಮಿಶ್ರಣವಾಗಿ. ನನ್ನನ್ನು ನೋಡಿದಂತೂ ಬಿಡುತ್ತಿರಲಿಲ್ಲ. ಸಂಸ್ಕೃತದಲ್ಲಿ ಹೇಳಿರುವ ರೀತಿಯಲ್ಲಿ "ಅಭ್ಯಾಸ ಸಾರಿಣೀ ವಿಮಾ" ಎನ್ನುವಂತೆ, ಅಭ್ಯಾಸಬಲವಿರುವುದು ಮತ್ತು "ಸಂಗ್ರಹವು, ಸಂವದವು," ಎನ್ನುವ ಮುಗ್ಧೀದದ ಅನುಸಾರ ಸಂಘದಲ್ಲಿ ಸಮೂಹದಲ್ಲಿ ಚರ್ಚಿಸಿ ತಿಳಿಯುತ್ತಿದ್ದೆವು. ಅವರು ಯಾವ ವಿಷಯದಲ್ಲಾಗಲಿ Punctual ಆಗಿ ಇದ್ದರು. ನನಗೂ ಅವರಿಗೂ ಇದ್ದ ಸ್ನೇಹವು ಇಂತಹದೊಂದು ವಿವರವು ಸಾಧ್ಯವಾಗದ ಹಾಗೆ ಇತ್ತು. ಮೊದಮೊದಲು, ಮರುಳುಸಿದ್ಧಯ್ಯನವರೇ, ಎಂದು ಕರೆಯುತ್ತಿದ್ದು, ಸಿದ್ಧಯ್ಯ, ಎನ್ನುವವರಿಗೂ ಅತ್ತೀಯತೆಯಿಂದ ಇದ್ದೆವು. ನಾನು ಕೂಡ ಅವರನ್ನು ಹಾಗೆಯೇ ಅತ್ತೀಯವಾಗಿ ಕರೆಯುತ್ತಿದ್ದೆ. ಅವರಿಂದ ನಾನು ಕರೆಯಬೇಕಾದ ಅನೇಕ ವಿಷಯಗಳಿದ್ದವು. ಇಂತ ವ್ಯಕ್ತಿಯು ಸಿಕ್ಕುವುದು ಬಹಳ ಅಪರೂಪ. ಅವನ್ನು ಸಾರ್ಥಕಪಡಿಸಿಕೊಳ್ಳುವುದು ನಮ್ಮಗಳ ಕರ್ತವ್ಯವಾದರೂ. ನಾವುಗಳು ಕಾರಣಾಂತರದಿಂದ ಅದನ್ನು ಸಾರ್ಥಕಪಡಿಸಿಕೊಳ್ಳಲು ಅವಕಾಶವಿಲ್ಲದೆ ಇರುತ್ತದೆ. ಅವರ ಮತ್ತು ನನ್ನ ಸೌಹಾರ್ದವನ್ನು ಹೇಳಲು ಸಾಧ್ಯವಿಲ್ಲದಹಾಗಿದೆ. ಹೇಗೆಂದರೆ, ಣಾಟಕಕಾರರಲ್ಲಿ ಭವಭೂತಿಯ ನಾಟಕ ಎಂಬ ಉತ್ತರರಾಮಚರಿತ್ರೆಯು ಎಷ್ಟು ಭಾವ ಮತ್ತು ಅರ್ಥಗರ್ಭಿತವಾಗಿದೆಯೋ ಹಾಗೆ. ಅವರು ಎಷ್ಟೋ ಬಾರಿ ನನಗೆ ಹೇಳುತ್ತಿದ್ದರು. ಮನೆಗೆ ಬಾ ನಮ್ಮಲ್ಲಿರುವ ಅಭಿರಾಮದ ಪುಸ್ತಕಗಳನ್ನು ಕೊಡುತ್ತೇನೆ. ವಿದ್ಯೆಯನ್ನು ಇನ್ನೂ ಅಭ್ಯಾಸ ಮಾಡಿಕೊಂಡು ಎಂದು. ಹಾಗೆ ಹೇಳುವವರು ಈಗ ಯಾರಿದ್ದಾರೆ? ಈ ಸದನಕಾಲವನ್ನು ಉಪಯೋಗಿಸಿಕೊಳ್ಳಲಿಲ್ಲವಲ್ಲಾ ಎಂದು ಈಗ ಕೊರಗಬೇಕಾಗಿದೆ. ಅಂತಹ ಮಿತ್ರರು ನಮ್ಮನ್ನು ಆಗಲಿ ಹೋದದ್ದು ನಮ್ಮಗಳ ದೌರ್ಭಾಗ್ಯ. ದೇಶದ ಉನ್ನತಗೂ, ಸಂಸ್ಕೃತ ಭಾಷೆಯ ಪ್ರೋತ್ಸಾಹಕ್ಕೂ ಮತ್ತು ಅಭಿವೃದ್ಧಿಗೂ, ಗಡೆಯಂತಿದ್ದ ಅಂತಹ ಮಿತ್ರರು ಇನ್ನಿಲ್ಲ." ಎಂದು ಹೇಳಿ ಭಾವಚಿತ್ರವನ್ನು ಅನಾವರಣಮಾಡಿದರು.



G. SREENIVASA JOSYER,

B.A., B.A.HONS., M.A., B.Ed.

Sanskritist, Educationist, Co-operator.

Born 1923. Demise 1969.

In his Presidential speech Shri B. K. Puttaiah said :

ಮಾನ್ಯ ಮರುಳುಸಿದ್ಧಿಯನ್ನವರೆ, ಸ್ವಾತಂತ್ರ್ಯ ಕಾರ್ಯದರ್ಶಿಯವರೆ, ಸದಸ್ಯರೆ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರೆ,

ನಾವುಗಳು 1953ರಲ್ಲಿ ಪುರಸಭೆಯ ಚುನಾವಣೆಗೆ ನಿಂತಾಗ ನಮ್ಮ ಪ್ರಜಾಸಂವಿಧಾನದ ಪ್ರಕಾರ ಕಛೇರಿಯನ್ನು ಈ ಕಟ್ಟಡದಲ್ಲೇ ಸ್ಥಾಪಿಸಿ ಚುನಾವಣೆಯನ್ನು ಗೆದ್ದೆವು. ಹಿರಿಯರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಯರವರು, ಶ್ರೀ ಬಿ. ಕೆ. ರಾಮಕೃಷ್ಣಯ್ಯ ನವರು, ಎಲ್ಲರೂ ಕೂಡ ನಮ್ಮ ವಿರೋಧಕರಾಗಿದ್ದರೂ ಮತ್ತು ಸಭೆಗೆ ಆಗಮಿಸಿರುವ ಶ್ರೀ ಟಿ ಎಸ್. ರಾಜಗೋಪಾಲ ಐಯ್ಯಂಗಾರ್ಜಿ ಕೂಡ ಆಗ ಚುನಾವಣೆಗೆ ಸ್ಪರ್ಧಿಸಿದ್ದರು. ನಾವುಗಳ ಕೆಲವರು ಆಗತಾನೆ ರಾಜಕೀಯರಂಗಕ್ಕೆ ಪ್ರವೇಶಿಸಿದ್ದೆವು. ಹಿರಿಯರ ಅತಿರ್ವಾದದಿಂದ ಚುನಾವಣೆಯಲ್ಲಿ ಗೆದ್ದೆವು. ಮೇಲ್ಕಂಡ ಹಿರಿಯರುಗಳು ಮತ್ತು ಶ್ರೀ E. P. ನಂಜಪ್ಪನವರು ಇವರು ಗಳನ್ನು ನಾನು ಇಂದಿಗೂ ನನ್ನ ರಾಜಕೀಯ ಗುರುಗಳೆಂದೇ ಭಾವಿಸಿದ್ದೇನೆ. ಮತ್ತು ನನಗೆ ಪುರಸಭೆಯ ಅಧ್ಯಕ್ಷರಾದವಿ ದೊರಕಿರುವುದು ಕೂಡ ಈ ಹಿರಿಯರ ಅಭಿಮಾನ ಮತ್ತು ಅತಿರ್ವಾದ ಬಲದಿಂದಲೇ ಎಂದು ತಿಳಿದಿದ್ದೇನೆ. ಮೊಟ್ಟಮೊದಲ ಬಾರಿ ನಾವು ಚುನಾವಣೆಯನ್ನು ಈ ಸ್ಥಳದ ಕಟ್ಟಡವನ್ನು ಉಪಯೋಗಿಸಿಕೊಂಡು ಜಯಿಸಿದ್ದರಿಂದ ನಮಗೆ ಈ ಸ್ಥಳದ ವಿಷಯದಲ್ಲಿ ವಿಶೇಷಾಭಿಮಾನವಿದೆ. ಪುರಸಭೆಯಿಂದ ಬೇಕಾದ ಸಹಾಯವೇನಿದ್ದರೂ ಅದನ್ನು ಮಾಡಿಕೊಡುವ ಭರವಸೆ ನೀಡುತ್ತೇನೆ.

ಈ ಸಂಸ್ಥೆಯ ಸ್ಥಾಪಕರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಅವರ ಪುತ್ರರೂ ಮತ್ತು ಸ್ವಾತಂತ್ರ್ಯ ಹೆಡ್ ಮಾಸ್ಟರೂ ಆದ ದಿವಂಗತ ಶ್ರೀ ಜಿ. ಎಸ್. ಜೋಷ್ಯರ್ ಅವರು ನನ್ನ ಅತ್ತಮಿತ್ರರು. ಅವರೂ ನಾನೂ ಸಹಕಾರ ಸಂಘಗಳಲ್ಲಿ ದೈರಿಕರುಗಳಾಗಿ ಒಟ್ಟಿಗೆ ಕೆಲಸಮಾಡಿದ್ದೆವು. ಅವರು ಯಾವ ವಿಷಯದಲ್ಲೂ ಬಹಳ ಅಚ್ಚುಕಟ್ಟು. ಯಾವಾಗಲೂ ಕೆಟ್ಟದ್ದನ್ನು ಬಯಸಿದವರಲ್ಲ. ಸೊಸೈಟಿಯ ಕೆಲಸದಲ್ಲೂ ಬಹಳ ನಿಷ್ಠೆಯಿಂದ ಕೆಲಸಮಾಡುತ್ತಿದ್ದರು. ಯಾವ ಕಾನೂನನ್ನೂ ಉಲ್ಲಂಘಿಸಿ ಕೆಲಸಮಾಡುತ್ತಿರಲಿಲ್ಲ. Loans Committee ಯು ಫೋರಮ್ ಆಗಿದ್ದಾಗ ಅವರು ಮಾಡುತ್ತಿದ್ದ ಕೆಲಸವನ್ನು ನಾನು ನೋಡಿದ್ದೇನೆ. Loans sanction ಮಾಡಬೇಕಾದರೆ ಸಂಬಂಧಪಟ್ಟ ಕಾನೂನುಗಳನ್ನು ಅಕ್ಷರಶಃ ಪಾಲಿಸಿ ಅಂಗೀಕಾರವನ್ನು ಕೊಡುತ್ತಿದ್ದರು. ಈ ವಿಷಯದಲ್ಲಿ ಅವರು ಯಾವ ಪ್ರಭಾವಕ್ಕೂ ಒಳಗಾಗುತ್ತಿರಲಿಲ್ಲ. ಹೀಗಿಂದಮಾಗಾಗಿ ಅವರು ಕಠಿಣ ಹೃದಯರೂ ಅಲ್ಲ. ಒಂದು ಮೃದು ಸ್ವಭಾವದವರು. ಯಾರಾದರೂ ತಮ್ಮ ಕಷ್ಟ ಪರಿಸ್ಥಿತಿಯನ್ನು ವಿವರಿಸಿ ಸೊಸೈಟಿಯಿಂದ ಆಗಬೇಕಾದ ಸಹಾಯವನ್ನು ತಿಳಿಸಿದಲ್ಲಿ ಅವರು ವಿನಾದರೂ ಒಂದು ಧಾರೆಯನ್ನು ಹುಡುಕಿ ಸಹಾಯಮಾಡುತ್ತಿದ್ದರು. ಇಂಥಾ ಮಿತ್ರರು ದೆಲ್ಲಿಯಬಳಿ ಅಕಾಲಮರಣಕ್ಕೆ ಈಡಾದದ್ದು ನಮ್ಮ ದೌರ್ಭಾಗ್ಯ. ಅವರು ನನಗೆ ಸ್ವಾತಂತ್ರ್ಯ 'ಪರ್ಮನೆಂಟ್ ರೆಕಗ್ನಿಷನ್' ವಿಷಯವಾಗಿ ಕೂಡ ಹಲವು ಬಾರಿ ಪತ್ರಗಳನ್ನು ಬರೆದಿದ್ದರು. ಅವರ ಬರವಣಿಗೆ ಕೂಡ ಒಂದು ಸುಂದರ. ಅಕ್ಷರಗಳು ಮುತ್ತಿನಂತೆ ಇರುತ್ತಿದ್ದವು. ನಾನು ಆಗ ದೈರಿಕರ ಆಫ್ ಪಬ್ಲಿಕ್ ಇನ್‌ಸ್ಟ್ರಕ್ಷನ್ ಆಗಿದ್ದ ಶ್ರೀ ವಾಸುದೇವಪ್ಪನವರ ಬಳಿಯಲ್ಲಿ ರೆಕಗ್ನಿಷನ್ ವಿಷಯವಾಗಿ ಚರ್ಚಿಸಿದ್ದೆ. ಅವರ ಕಾರಣಾಂತರಗಳಿಂದ ಅದು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ.

ನನಗೆ ತಿಳಿದಹಾಗೆ ಒಂದು ಕಾರಣ, ಏನೆಂದರೆ ಸ್ಥಳ ಸಂಕೋಚ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಅವಶ್ಯಕವಾಗಿ ಒದಗಿಸಬೇಕಾದ Play grounds ಇಲ್ಲವಿರುವುದು. ಈ ವಿಷಯವಾಗಿ ಇಂಥೆ ಯ ಕಾರ್ಯದರ್ಶಿಯವರು ಮತ್ತು ಮುಖ್ಯೋಪಾಧ್ಯಾಯನಿಯವರು ನನಗೆ ಒತ್ತಿ ಹೇಳಿದ್ದಾರೆ. ಹತ್ತಿರವರ್ಗೇ ಪಾಠಶಾಲೆಯ ಸೂಕ್ತವಾದ ನಿವೇಶನ ಪುರಸ್ಕರಣೆಗೆ ಸೇರಿದ್ದು ಇವತ್ತಿರುವುದನ್ನು ಖಂಡಿತವಾಗಿ ಕೊಡಿಸುತ್ತೇನೆ. ನಿವೇಶನ ಪುರಸ್ಕರಣೆಗೆ ಸೇರಿದ್ದು ಪೂರ್ವ ಕೊಡಿಸುವುದು ಇಲ್ಲವೆಂದು ದೊರೆತು ವಾರಗಳಲ್ಲಿ ಕೊಡಿಸಬಹುದು. ಅಥವಾ ನಿವೇಶನವು ಮತ್ತೊಂದು ಕಡೆಯಲ್ಲಿ ಸೇರಿದ್ದು ಅದನ್ನು acquire ಮಾಡಿಕೊಂಡು ಕೊಡಬೇಕಾಗುತ್ತದೆ. ಸೂಕ್ತವಾದ ನಿವೇಶನವನ್ನು ಕೊಡಿಸಿ ನನಗೆ ತಿಳಿಸಿ ರಿಗಾದರೂ ಸೇರಿದ್ದು ಅದನ್ನು acquire ಮಾಡಿಕೊಂಡು ಕೊಡಬೇಕಾಗುತ್ತದೆ. ಸೂಕ್ತವಾದ ನಿವೇಶನವನ್ನು ಕೊಡಿಸಿ ನನಗೆ ತಿಳಿಸಿ ದಲ್ಲಿ ನಾನು ಕೊಡಿಸಿಕೊಡುತ್ತೇನೆ. ಸಭೆಗೆ ಆಗಮಿಸಿರುವ ನಿವೃತ್ತ ಅರಮನೆ ಮೊಕ್ತೇಸರ್ ಶ್ರೀ S. ನಾಗಪ್ಪನವರ ಸಹೋದರರು ಮತ್ತು ನನ್ನ ಮಿತ್ರರೂ ಅದೇ ಶ್ರೀ S. ಕೇಶವರಾಯರ ಮನೆಯವರ ಒಂದು ಆಟದ ಮೈದಾನವಿದೆ. ಅದನ್ನು ದುರಸ್ತಿ ಮಾಡಲು ಆಗಲೇ ಎರ್ಪಡಿಸುವುದನ್ನು ಮಾಡಿ estimate ಸಹಿತ ಕಯ್ಯಾರುಮಾಡಿಸಲಾಗಿದೆ. ಆ ಆಟದ ಮೈದಾನವನ್ನು ಸ್ಥಾಲಿನ ಅಡಳಿತ ದವರು ಪರಿಶೀಲಿಸಿ ಸ್ಥಾಲಿಗೆ ಸೂಕ್ತವಾಗಿದೆಯೆಂದು ಕೇಳಿಕೊಂಡಲ್ಲಿ ನಾನು ಅದನ್ನು ತಕ್ಷಣವೇ ಸ್ಥಾಲಿಗೆ ಕೊಡಿಸಿಕೊಡುವ ಭರವಸೆ ನೀಡುತ್ತೇನೆ. ಹೆಚ್ಚುವುಕು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ದೇಶಾದ್ಯಂತ ಅನುಕೂಲಗಳನ್ನು ಒದಗಿಸಲು ಪುರಸ್ಕರಣೆಯು ಯಾವಾಗಲೂ ಸಿದ್ಧವಿದೆ. ಈಗ ಪುರಸ್ಕರಣೆಯವರು ಹೆಚ್ಚುವುಕುಗಳಾಗಿ ಎರಡು ಹೈಸ್ಕೂಲುಗಳನ್ನು ಮೈಸೂರು ನಗರದಲ್ಲಿ ಸ್ಥಾಪಿಸಲು ನಿರ್ಧರಿಸಿರುತ್ತಾರೆ. ಒಂದು ಸ್ಕೂಲು ನಗರದ ಉತ್ತರಭಾಗದಲ್ಲೂ, ಇನ್ನೊಂದು ದಕ್ಷಿಣಭಾಗದಲ್ಲೂ ಇರಬೇಕೆಂದು ನಿರ್ಧರಿಸಲಾಗಿದೆ. ಈ ದಕ್ಷಿಣಭಾಗದ ಸ್ಕೂಲಿ ಗೋಪುರ ಗಣೇಶ ಟಾಕೀಸ್‌ನ ಬಳಿ ಎರಡು ನಿವೇಶನಗಳು ಕಾಡಿದಲ್ಪಟ್ಟಿವೆ. ಈ ಎರಡು ಸ್ಥಳಗಳಲ್ಲಿ ಒಂದು ಸ್ಥಳವನ್ನು ಬೇಕಾದರೆ ಈ ಸ್ಕಾಲಿಗೆ ಕೊಡಿಸುತ್ತೇನೆ. ಆದರೆ ಇಲ್ಲಿಂದ ಬಹಳ ದೂರವಾಗುತ್ತದೆ. ನಿಮಗೆ ಅನುಕೂಲವಾಗಿದ್ದು ನೀವು ಆ ನಿವೇಶನವನ್ನು ಬಯಸಿ ದಲ್ಲಿ ನಾನು ಕೊಡಿಸಿಕೊಡುತ್ತೇನೆ.

ಇಲ್ಲಿಗೆ ನನ್ನನ್ನು ಬರಮಾಡಿಕೊಂಡ ಸ್ಕೂಲ್ ಅಡಳಿತದವರಿಗೆ ನನ್ನ ಕೃತಜ್ಞತೆಗಳನ್ನು ತಿಳಿಸಿ ಈ ಸ್ಕೂಲು ಹೀಗೆಯೇ ಅಭಿ ವೃದ್ಧಿಯನ್ನು ಹೊಂದಿ ಶಾಲೆಗಳಲ್ಲಿ ಅಗ್ರಸ್ಥಾನವನ್ನು ಪಡೆಯಲೆಂದು ಹಾರೈಸುತ್ತೇನೆ.

The Chairman then distributed Prizes to the winners in the Annual Studies, Annual Sports, and Special Prizes by Donors.

The Honorary Secretary offering a vote of thanks said,

"Ladies and Gentlemen,

On behalf of the management of the school I would like to express our grateful thanks to civic president Sri B. K. Puttaiah and professor Dr. Marulusiddaiah for having acceded to our request and participated in to-day's function.

I also thank the guardians and other distinguished invitees who have assembled here, for their affectionate interest in the progress of the school, and thank them for their gracious presence in today's function.

I also thank the Educational Department, and the Municipal, Electrical and police authorities and other agencies for the co-operation we have received from them.

once again thank the Chief Guests and all the invitees for having made this function a success.

I would request everyone to witness the entertainment programme which will follow. After the programme, the function will come to a close with the singing of the National Anthem.

Thank You."

The Entertainment Programme consisting of Drama, Dance and Music by Kumaris, K. V. Vasantha, Prema kumari, Subhashini, Jayalakshmi, Kendagannamma, Seethamma, Veena and ViJayakumari was highly appreciated by the Audience.

With the singing of the National Anthem the memorable function came to a close.

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'First Congress President'

(Continued from last issue.)

Social questions were deliberately eschewed by the Congress in the initial stages and Bonnerjee did not have any faith in the public discussion of such topics. He wanted to avoid agitation by discussing social matters in a hostile and unfriendly spirit in public. At the very first session of the Congress the question of social reform was discussed threadbare with the help of such distinguished reformers as Dewan Bahadur Raghunath Rao of Madras, Mahadev Govind Ranade, Krishnaji Lakshman Nulkar of Poona, Norendra Nath Sen, Janakinath Ghosal of Calcutta and others. It would do no good to the Congress to meddle with questions of social reform. At the same time it was left to those gentlemen who were anxious, in a friendly spirit, to discuss their own social organisations, in the Congress Hall after the business of the Congress was over.

"The principal reason which actuated us in coming to this conclusion," said Bonnerjee, "was that at our gatherings there would attend delegates following different religions, living under different social systems, all more or less inter-woven with their respective religions, and we felt it would not be possible for them as a body to discuss social matters."

Moreover, the topic of social reform was itself vague. There was no common ground among the members of the same community on social reform. "Thus it was that social questions were left out of the Congress programme; thus it was that the Congress commenced and has since remained, and will, I sincerely trust, always remain as a purely political organisation

devoting its energies to political matters only."

All Congressmen in the pre-Gandhian era were professional men and not politicians. W. C. Bonnerjee was an eminent barrister of Calcutta, who was offered judgeship twice at the High Court of Calcutta, which he did not accept as he was too "poor" to forego an income of Rs. 20,000 per month for Rs. 4,000! However, he was the first Indian to act as the Standing Counsel of the Crown, a post at which he officiated four times. There were only two Indian barristers, Monomohan Ghosh and W. C. Bonnerjee, during the last three decades of the 19th century, who practised before the High Court of Calcutta, against a plethora of English lawyers.

The European attorneys of the High Court used to queue at the quayside when W. C. Bonnerjee returned every year from England after his holiday! There was a scramble for getting at him and handing over the briefs together with the fees. He was often briefed against such eminent English lawyers as Asquith and Haldane when he was practising before the Privy Council after settling in England in May, 1902. Kali Bonnerjee, his son, had to read out his papers to his father as the latter was completely blind towards the end of his life.

The inestimable service rendered to the cause of the freedom of the Press by W. C. Bonnerjee is often forgotten. It was Woomesh Chunder who defended Surendranath Bannerjee, the editor of the 'Bengalee,' in the contempt of court case, and Robert Knight, editor of 'The Statesman' in the famous Burdwan libel suit. The origin of the 'Bengalee' is traceable to Woomesh Chunder. He helped his friend, Girish Chandra Ghosh, in starting the paper by obtaining financial help from patrons of

letters. He even served the 'Bengalee' as its humble compiler of weekly news during the first two or three years of its existence. In turn, Girish Chandra recommended the name of young Bonnerjee for the scholarship instituted by the Parsee gentlemen of Bombay for study of Law in England.

There is a widespread misconception that Bonnerjee embraced Christianity and completely gave up Indian habits. No doubt he was far more Anglicised than his contemporaries, but it should be remembered that with an appearance of the 'most English of Indians', he was the 'most Indian of Indians'.

On his return from England after qualifying as a Barrister, Bonnerjee was out-casted and he had to stay in a hotel in Calcutta. He was born a Brahmin, and died a Brahmin in Great Britain in spite of all his mannerisms. The corner of his house, "Kidderpore", Bedford Park, Croydon, a suburb of London, where his ashes were preserved contained this inscription: "Here lies W. C. Bonnerjee, a Hindu Brahmin, who on his way home fell a victim to Bright's disease etc..." The urn containing his ashes is now in the custody of his relatives settled in England. The Croydon house itself has changed hands and is now a girls' school.

The will of Woomes Chunder, which is now in the custody of his grand-children in Calcutta, stipulates the upkeep of debottar property in his ancestral house in Simla Bhaghan. The "Simla House" with its crumbling stucco in W. C. Bonnerjee Street, contains a plaque which reads; "Here lived in his boyhood an illustrious son of Bengal, a Hindu Brahmin, the famous lawyer, late Mr. W. C. Bonnerjee (1844-1906) Bar-at-Law, the first President of the Indian National Congress (Bombay, 1885), re-elected, Allahabad, 1892". It

is gathered from the family members that Woomes Chunder has left funds for the worship of family idols and performance of pujas. This fact itself is incontrovertible proof to show that he did not change his religion.

Religious toleration was Bonnerjee's creed. He raised no objection to the conversion of his wife, Hemangini Devi, after the birth of the first four children in 1875 and of his youngest as well as elder daughters, Janaki Agnes and Sushila Anita. Most of the family members living to-day follow the Brahmo religion, though Woomes Chunder and his sons Kamal Krishna Shelley, Kali Krishna Wood, Saral Krishna Keats, Ratna Krishna Curran and his daughters Nalini Heloise and Pramila Florance were proud of their Brahmin birth and Hindu religion. They never embraced Christianity. In fact, they were orthodox Brahmins. Woomes Chunder weighed his mother Saraswati Devi against gold and Silver in Banaras a few days before her death. He performed her 'sradha' ceremony by inviting Brahmins from all over India. Of course, he was against child marriage and encouraged widow marriage. He liked Bengali dress and shawl even in the cold climate of England. He discarded all ideas of caste.

Woomes Chunder was one of those few Congressmen who spent a large fortune for the furtherance of the cause of the Congress movement. He was one of those who persuaded the Maharaja of Darbhanga to contribute Rs. 10,000 per year to the Congress. The Right Hon'ble Mr. Srinivas Sastri said: "India will never know the exact amount of her pecuniary indebtedness to him". He spent lakhs of rupees in England and India for making known the grievances of the people of India. He carried on relentless propaganda for India in

(Continued on page 5.)

The following extract is from the ancient manuscript taken from Tibet, to China and translated and sent to England 220 years ago to which we referred in a previous issue.

There is so much loud braying by ignorant and self-conceited animals in human shape today that it is refreshing to find a passage so luminous and intelligent from men of an earlier age.

‘ON GOD’

“There is but one God, the author, the creator, the governor of the world, almighty, eternal, incomprehensible.

The sun is not God, though his noblest image. He enlighteneth the world with his brightness; his warmth gives life to the products of earth; admire him as the creature, the instrument of God, but worship him not!

To the One who is the supreme, most wise, and beneficent, and to Him alone, belong worship, adoration, thanks-giving, and praise.

Who hath stretched forth the heavens with his hand, who hath described with his finger the course of the stars.

Who setteth bounds to the ocean, which it cannot pass; and sayeth unto the stormy winds, Be still.

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

“O reverence the majesty of the Omnipotent! and tempt not his anger, lest thou be destroyed.

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world: he hath wonderfully varied them in all human beings; and each by his nature conformeth to his will.

The thoughts of thy heart are naked to his view.

With respect to his prescience there is nothing contingent: with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

Pay therefore to his wisdom all honour and veneration; and bow down thyself in humble and submissive obedience to his supreme direction.

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise; he clotheth them with beauty, he supporteth them with food; he preserveth them with pleasure from generation to generation.

(To be continued.)

(Continued from page 3.)

England. He financed for years the parliamentary Standing Committee as well as the publication of the journal 'Inda,' which rendered invaluable service for the Indian cause in England.

"Mr. Bonnerjee's claim to our admiration and gratitude rested on a much wider basis than his pre-eminent attainment as a lawyer. He was in addition, an ardent patriot, a wise and far-sighted leader, an incessant worker, a man whose nobility of mind and greatness of soul were stamped on every utterance and every action of his life...In a self governing country he would, without doubt, have attained the position of Prime Minister.....", said Gokhale at a memorial meeting held in London soon after his death. But the Indian National Congress, of which he was the guiding spirit till his death, did nothing more than pass a condolence message in the following words :

"Resolved — That this Congress (1906) desires to place on record its sense of the great loss which the Congress and the

country at large have sustained by the death of W. C. Bonnerjee, Justice Baddruddin Tyabji and Ananda Mohan Bose, ex-Presidents of the Congress, and Mr. Viraraghava-char of Madras. Their great public services and their example of duty and of self-sacrificing devotion which they presented in their lives entitle them to the lasting gratitude of the country".

P. T. N.

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Ed.

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WAS CHRIST CRUCIFIED ?

On March 27 Christians the world over commemorated the crucifixion of Jesus Christ, a most tragic event which occurred nearly two thousand years ago.

But when precisely did it take place? The principal sources—the four canonical Gospels—are unanimous that Christ was crucified on a Friday in the month of Nisan of the Jewish lunar calendar.

None of them, however, gives any definite and reliable information about the year in which the event occurred.

Moreover, although they agree about the day of the week, they disagree with the day of the month on which the event took place.

According to the Synoptists—Matthew, Mark and Luke—Jesus was crucified on the first day of the Jewish festival of the pass-over, that is on the 15th Nisan; while according to John, the event took place on the eve of the Passover, that is on the 14th Nisan.

Since the second century of the Christian era, however, many attempts have been made, on the basis of the few chronological details given in the New Testament, and of various other sources, together with the aid of astronomical tables, to reckon the date of the Crucifixion.

But all such attempts have floundered on the rock of the chronological discordance in the Gospel accounts.

In the present state of biblical research the date of the crucifixion can only be fixed by rejecting either the Synoptic or the Johannine chronology, and that cannot be done without making nonsense of the Gospel testimony as a whole!

The truth is: the date of the death of Jesus cannot be determined with much greater precision than the date of his birth,

but only approximately and tentatively. The only certainty is: Jesus crucified on a Friday in the Jewish month of Nisan.

It would, however, be rash to conclude from the difficulty well-nigh insuperable of determining the date of the crucifixion that the event itself never occurred.

And yet, either the historicity of the crucifixion, or the reality of Jesus's death on the Cross, has been questioned, though for different reasons from time to time for nearly two thousand years.

In the first centuries of the Christian era, certain Christian sects of gnostic orientation questioned the crucifixion. According to them Jesus's suffering and death on the cross were unreal!

Later on, in the Quran, it was maintained that it was not Jesus that was crucified but someone else who was made to appear to his enemies like Jesus.

Later still, the modern fictitious and rationalistic biographies of Jesus propounded the view that Jesus did not really die on the cross but fell into a death-like trance thereon, and, after his seemingly dead body was deposited in the tomb, he revived.

None of these surmises—can stand the test of history. For, manifestly, none of them is based on the testimony of eye-witnesses.

They are therefore, secondary accounts, and like all secondary accounts, of no use in determining the historical character of the events which are alleged to have occurred.

There is one further objection to the historicity of Christ's crucifixion.

(To be continued)

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WAS CHRIST CRUCIFIED ?

(Continued from last issue.)

This arises from the fact that there is no contemporary, non-Christian testimony to the crucifixion, nay to Christ himself, and that all the surviving contemporary evidence is wholly Christian.

What is the Christian testimony anyway? We shall trace it from the beginning.

The earliest literary reference to the death of Jesus is to be found in Paul's First Epistle to the Thesalonians, which is also the first Pauline epistle in order of time. It was written at Corinth about 50 A.D., that is, written about less than a quarter century of the Crucifixion.

Paul, however, does not specifically state in the epistle under reference that Jesus died the death of the cross. That he relates in his Epistle to the Galatians, which was written about 3 years later at Ephesus. According to some New Testament scholars, however, it was composed at Corinth and is the oldest surviving Pauline epistle, therefore even older than I Thesalonians.

But whatever be the chronological sequence of Paul's epistles, their constant refrain is that Jesus died the death of the cross.

There are also recurring references to Christ's crucifixion in "The Acts of the Apostles, written in the Seventies of the First Century A.D.

The evidence contained in the Pauline epistles and 'The Acts of the Apostles', important though it is, is not as valuable historically as the Gospel testimony.

In fact, the principal sources for determining the historicity of the Crucifixion are the Passion Narratives in the four Gospels, the first two of which, Matthew and Mark, were composed before 70 A.D., the third, Luke, between 70 and 80 A.D. and the

fourth, John towards the end of the first Century A.D.

New Testament scholars, Christian as well as non-Christian, are generally agreed that the death of Jesus on the cross and the circumstances leading to that tragic event were among the oldest recollections that were preserved by the followers of Jesus, and the Passion story, unlike the other parts of the Gospels, was from the beginning handed down as one continuous report.

The Gospel testimony to the Crucifixion is, therefore, of primary importance.

Not all the Passion Narratives are however, first-hand accounts. Only one evangelist, it would seem, was an eye-witness to the Crucifixion.

The "beloved disciple" of John's Gospel has been identified with the author of that Gospel himself—the Apostle John. As if to make assurance doubly sure, John, after reporting the death of Jesus on the cross, expressly states, "And he that saw it, has given testimony, and his testimony is true."

That John should have thought it fit to interrupt his narrative to make this statement seems to indicate that doubts regarding the reality of Jesus's death on the cross were already being cast when the last Gospel came to be written.

Could it perhaps be that, when John says that he saw Jesus die on the cross, it was an hallucination of his that he is innocently reporting as fact?

This is highly improbable, for the execution of Jesus, as that of any other condemned person, was carried out in full public gaze.

If Jesus did not really die the death of the cross, the contemporaries of the first disciples of Jesus, who preached the religion of the Crucified, should have challenged the claim.

We know it for certain that some of Jesus's disciples were arraigned before the

Sanhedrin for preaching and practising a doctrine which deviated from the Jewish faith, yet none of their antagonists denied that Jesus had died on the cross.

If, then, it was not an hallucination that John saw, could it be that he fabricated the Crucifixion?

This possibility is also ruled out not only because of the reason already mentioned but also because John, a professed Christian, could have had no motive in citing the testimony of the eye-witness, even if he himself was not that eye-witness, if he had reason to believe that it was false.

On the contrary, he had every motive in suppressing the fact of the Crucifixion, if it was indeed a fact.

That Jesus died the ignominious death of the cross, ostensibly as punishment for the highest offence against the state, *crimen laesae majestatis*, was a calamitous setback to the religious movement that he had initiated.

As Paul tells us in I Corinthians, the cross of Christ was to the Jews "a stumbling block, and to the Gentiles foolishness."

It is certain that the immediate effect of the arrest, trial and execution of Jesus was to demoralise his disciples, and to destroy their faith in his Messiahship.

It was a glorious Messiah that the Jews had been expecting, one who would liberate them from the Roman imperial yoke, and establish the Kingdom of God on earth.

But a crucified Messiah was something they could not be easily reconciled to, for there was no general expectation that the Messiah could be killed, still less that he should die the shameful death of the cross, with all the filthy horrors that this hideous instrument of torture involved.

Jesus's death on the cross should, therefore, on all human reckoning, have been the inglorious end of the religious movement that he had initiated.

There had been, and there were to be after Jesus, other Messianic claimants in Israel, but the influence of none of them long survived their downfall.

Consequently, the fact that from the crucified Jesus sprang a great world religion is explicable only in terms of the intense conviction of Jesus's disciples that he had arisen from the dead.

We are not here concerned with establishing the historicity of the resurrection of Jesus which has been disputed.

The reality of this alleged event cannot be demonstrated by recourse to the usual methods of determining the historicity of events.

For the resurrection was no ordinary happening; it was a supra-historical event.

An event to be deemed historical must be capable of being witnessed by all men with the aid of their ordinary senses, and not only by some through the special intervention of the deity.

But as Peter, the Prince of the Apostles, told the people assembled at the house of Cornelius the Centurion, "God raised him (Jesus) to life on the third day (after his death), and allowed him to appear, not to the whole people, but to witnesses whom God had chosen in advance—to us, who ate and drank with him after he rose from the dead."

What is, therefore undisputable historical fact is not the resurrection of Jesus, but the unshakable belief of Jesus's chosen disciples that he had arisen from the dead.

It was this stunning realisation that made the disciples of Jesus to accept him, though crucified, as the long expected Messiah, and to seal their faith in him with their own blood.

That the seemingly incredible phenomenon of the Resurrection was needed to dispel the Apostles' despondency and revive their faith in Jesus's Messiahship is the most telling proof of the death of Jesus on the cross, which the Apostles now came to understand as the redemptive sacrifice of a saviour, not the execution of a criminal.

J. P. De Souza.

Far from convincing! Isn't it? Ed.

The following extract is from the ancient manuscript taken from Tibet to China and translated and sent to England 220 years ago to which we referred in a previous issue.

There is so much loud braying by ignorant and self-conceited animals in human shape today that it is refreshing to find a passage so luminous and intelligent from men of an earlier age.

(Continued from last issue)

"ON GOD"

If we lift up our eyes to the heavens his glory shineth forth ; if we cast them down upon the earth, it is full of his goodness ; the hills and the valleys rejoice and sing ; fields, rivers and woods resound his praise.

But thee, O Man he hath distinguished with peculiar favour, and exalted thy station above all creatures.

He hath endowed thee with reason to maintain thy dominion ; he hath fitted thee with language to improve by society : and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life ; so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

O praise his goodness with songs of thanks-giving, and meditate in silence on the wonders of his love ; let thy heart overflow with gratitude and acknowledgement ; let the actions of thy life show thy love to his law.

The Lord is just and righteous ; and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof ?

O, think not, bold man ! because thy punishment is delayed, that the arm of the Lord is weakened ; neither flatter thyself with hopes, that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them for ever ; he respecteth not the persons, nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and an everlasting retribution according to their works.

Then shall the wicked tremble and be afraid, but the heart of the religious shall rejoice in his judgments.

O fear the Lord, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let Prudence admonish thee, let Temperance restrain, let Justice guide thy hand, Benevolence warm thy heart, and Gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God !

THE TAJ MAHAL

Recently, addressing a Mysore University Students' meeting Mr. H. L. Nage Gowda, a literary minded revenue official, decried Professor P. N. Oak's plea that the Taj Mahal is a Hindu structure. Following is Prof. Oak's rejoinder :

I entirely agree with Mr. Nagegowda's appreciation of Western scholars' devotion to academics. The critical studies they have left us, especially of medieval Muslim chronicles and the searching footnotes they have added are a great asset to any vigilant and non-committed researcher.

Even so they had certain congenital weaknesses. For instance, it never occurred to them how could alien Muslim invaders build only tombs and mosques and no palaces. Why are they all in the Hindu style? If every successor wished to murder his father and brothers, why would he build palatial tombs for them, how is it that rulers from Pandavas to Prithviraj built no palaces or forts? etc., etc. Such questions rarely present themselves to heads with an outlandish outlook. Thereby the Western scholars missed a whole rich mine of new historical discoveries which has now fallen to the lot of the Institute for Rewriting Indian History.

The Mysore report also wrongly ascribes to me the view that Shajahan built the Taj Mahal on the ruins of a Shiva temple. What I have proved in the book "The Taj Mahal is a Hindu Palace" is that Shajahan did not add even a single brick or stone, so to say, to the Hindu Taj Mahal. That beautiful building as we see it today is a Hindu palace-temple complex of the 12th century A.D. Shajahan only had his wife's body carried inside, dug a pit in the sanctum sanctorum after uprooting the Shiva emblem and grafted Mumtaz's grave in its place. He also inscribed the white marble wall of the

Hindu Taj Mahal with Koranic lettering. He also sealed the underground storeys and locked the uppermost floor. If those underground storeys are unsealed there is every likelihood we may find some uprooted Hindu idols, Sanscrit inscriptions and possibly some wealth. I have obtained some revealing photos of the underground doorways that Shajahan has sealed. So let there be no mistake that all that Shajahan has done to the Taj is to disfigure and desecrate it by tinkering and tampering with it. Untouched by Shajahan the Hindu Taj Mahal must have looked immensely more beautiful, immaculate, expansive and Majestic.

Incidentally this finding also holds good for all buildings currently dubbed as Akbar's and Humayun's tombs, the tombs of Bijapur Sultans, the so-called Dargahs of Banda Hasan Nawaz at Gulbarga and of Moinuddin Chisti, at Ajmer, the so-called Madrasa Mahmud Gawan and the forts at Bidar and Gulbarga. They are all captured Hindu buildings falsely ascribed to this or that sultan or fakir.

The Institute for Rewriting Indian History is going to prove this to the hilt by quoting Muslim chronicles and Western scholars themselves in book after book. How soon this can be done will depend on how soon our people will collect the fund for this immense task. We have already published a book titled "Fatehpur Sikri is a Hindu City." Books proving that the Red Forts in Agra and Delhi and the so-called Kutub Minar are Hindu constructions, will follow.

P. N. Oak."

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WHAT UTTER SHAME !

Eleven "giant" companies (with paid up capital of over Rs. 20 crores each) in the Government sector, had a net loss of Rs. 55 crores in 1967-68 as compared with a loss of Rs. 35.8 crores in the previous year !

This is shown in a study on the finances of Government companies 1957-68 published in the latest Reserve Bank bulletin

The study covered 81 companies categorised as "operating", non-financial, and, non-promotional and with paid up capital of Rs. 1,273.55 crores. Eleven of these are categorised "giant" companies

According to the study, during 1967-68, both the value of production and sales of the 'giant' companies rose by Rs. 168.3 crores (22 per cent) and Rs. 160 crores (22.2 per cent) respectively over the previous year. The stocks of finished goods and work-in-progress held at the end of 1967-68 also showed a substantial rise of Rs. 50.8 crores (43.1 per cent) as against the rise of Rs. 42.5 crores in 1966-67.

Because of the larger growth in inventories (23.7 per cent), the net-capital formation was 11.5 per cent, though the net fixed assets formation was only 7.4 per cent. The assets formation, the study notes, was financed predominantly by external sources which accounted for more than four-fifths of the total funds.

The increase in the value of production (Rs. 168.3 crores) was outstripped by the increase in the expenses excluding interest (Rs. 176.7 crores) during the year and in consequence the gross profits of the 'giant' companies were too meagre to meet the interest obligations.

As a result, the profits before tax of the 'giant' companies were converted into a loss of Rs. 55 crores in 1967-68 as compared with a loss of Rs. 35.8 crores in

1966-67. Gross profits of 'giant' companies during 1957-68 dropped sharply to Rs. 3.3 crores from Rs. 9.1 crores.

The study notes that the over-all working of the 11 companies largely reflected the poor performance of the two 'giant' viz Hindustan Steel Ltd. and Heavy Engineering Corporation accounting for 55.3 per cent of the total paid-up share capital of the selected 'giant' companies.

The sales and value of production of the 70 'non-giant' companies increased by Rs. 87.2 crores (22.6 per cent) and Rs. 70.7 crores (86.9 per cent), respectively. The stocks of finished goods and work-in-progress at the end of the year showed a rise of Rs. 17.3 crores (17.3 per cent) compared with the rise of Rs. 38.7 crores in 1966-67.

The net fixed assets formation of the 70 'non-giant' companies was at 12 per cent and their net capital formation was at 14.7 per cent. The assets formation of these companies was financed mainly by external sources which formed more than four-fifths of the total funds.

The growth in the expenses excluding interest (Rs. 75.4 crores) of the 'non-giant' companies being higher than that in their value of production (Rs. 70.7 crores), the gross profits declined by 14.6 per cent in 1967-68, from Rs. 35.4 crores in 1966-67 to Rs. 30.2 crores.

After making provision for interest payments and taxation, the net profits of these companies declined sharply from Rs. 11 crores in 1966-67 to only Rs. one crore in 1967-68 ! They had to withdraw from their reserves to the extent of Rs. 2.5 crores to pay the dividends which were stepped up slightly by Rs. 0.4 crore during 1967-68. This was in comparison to the position during 1966-67 when the profits ploughed back into business of these companies stood at Rs. 7.9 crores.

Who has eaten the loss ?

Ed.

HISTORY OF MYSORE AND THE YADAVA DYNASTY BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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THE EYE

"Electronic eyes," seeing light impulses, direct to the brain may soon be a practical proposition for restoring sight to the blind.

This is the view expressed by Professor Mikhail Krasnov, one of the most brilliant of Soviet ophthalmologists.

Professor Krasnov holds the chair of Eye Diseases at the Pirogov Medical Institute in Moscow. His operations have restored the sight of many people, and he was awarded the Filatov Prize in 1967.

He considers an electronic eye much more feasible than a successful transplant, along the lines which are being attempted in Houston, Texas.

Transplant of a living eye would, of course, be the ideal way of restoring vision, he agrees, but adds: "I am afraid it will be a long time before we can perform it.

"If a nerve is destroyed it is capable of restoration from centre to periphery, provided the centre is intact," he points out.

"But the optic nerve springs from the eye itself and passes right through the skull to the back of the brain.

"So if you remove an eye, you chop away the trunk, as it were, from which the nerves spring.

"Remove the eye and the nerve perishes too.

"Grafting an eye on to a dead nerve is like connecting a telephone to a clothes-line!"

Professor Krasnov believes it is far easier to transmit light impulses (which is what seeing is) directly to the brain.

"In recent years surgeons have learned to implant electrodes into the brain to record its impulses and monitor a patient's condition.

"In animals, the method can even control behaviour.

"Now, if electrodes were introduced into the visual lobes of the human brain, then visual stimuli could be transmitted through them.

"Instead of eyes, a blind man would have something like a television tube, which would give him a window on to the world."

Even a small number of brain electrodes would make it possible for the blind to receive simple pictures.

So far as the ultimate problem of eye transplants is concerned Professor Krasnov agrees that, in theory, it should be possible to transplant nerves.

"But the replacement of an eye is not so much a technical as a biological problem.

"Present medical achievements being what they are, a skilled eye surgeon and a neuro-surgeon could perform such an operation. But for it to succeed there are two organic barriers to be overcome.

"The first is well known: that of rejection—the immunological response.

"Despite certain successes in transplanting hearts, kidneys and other organs, we are still far from solving that problem.

"The body rejects foreign tissues because of certain components of the blood. For that reason organs with fewer blood vessels 'take' better.

"But even in the case of a well-known operation like cornea transplants, less than half the transplanted corneas 'take'.

"The second barrier is the poor regeneration of nerves.

"The optic nerve contains hundreds of thousands of fibres, each of which is a separate conductor of signals with its own insulation.

"Think of the fantastic precision needed to splice even one of these microscopic cables!"

Soviet ophthalmology, the Professor adds, is taking it for granted that general advances in the prevention and treatment of eye diseases will minimise the need for major eye operations, including transplants.

"Our clinics have, for instance, secured remarkable results in treating that dreadful scourge, glaucoma, which is the most common cause of blindness all over the world, including the Soviet Union.

"In glaucoma the pressure inside the eye rises, as a result of which the retina and the optic nerve perish, and once that happens there is no way of restoring the sight.

"But the optic nerve does not die all at once. It sometimes takes years to kill it.

"If the nerve is still alive and has not atrophied, glaucoma can be cured.

"We have largely solved the problem of reducing intra-ocular pressure, but the after-effects of neglect remain.

"Treatment must, therefore, be started as early as possible.

"We are now working on procedures which go straight to the causes of abnormal pressure by modifying the effected cells.

"They are too complicated to describe here, for they involve affected areas too small to be seen even under a microscope, but I think we are on the verge of new triumphs in knifeless surgery.

"The facilities provided by the Soviet health service give us every prospect of success."

U.S.S.R. News

POOR GANDHI

After meeting the father of Indian independence, John Gunther wrote, "The things Gandhi likes most are children, fresh air, laughter, friends, the truth. What he dislikes most is a lie."

"Here are some of the Mahatma's sayings that reflect his life-long quest for truth:

"The world of tomorrow will be, must be, a society based on non-violence. That is the first law; out of it all other blessings will flow.

Men often hesitate to make a beginning, because they feel that the objective cannot be achieved in its entirety. This attitude of mind is precisely our greatest obstacle to progress—an obstacle that each man, if only he wills it, can clear away.

Facts mean truth and, once we adhere to truth, the law comes to aid naturally.

To my mind, as soon as a man looks upon himself as a servant of society, earns for its sake, spends for its sake, then his earnings are good and his business venture is constructive.

The cow to me means the entire subhuman world. The cow is a poem of pity. Protection of the cow means protection of the whole dumb creation of God.

Nothing that is violent can be of lasting benefit to mankind.

The very existence of the world, in a broad sense, depends on religion. All attempts to root it out will fail."

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KNOW THE PLANETS

The earth is one of nine planets that are bound to the Sun by the force of gravity. Together the Sun and planets, their moons and a large number of lesser bodies, including asteroids and comets, form the Solar System.

The four innermost planets—Mercury, Venus, Mars and the Earth—are grouped together and referred to as the terrestrial planets because different though they are in their surface conditions, all are similar to the Earth in size and density. They are believed to be composed of the same mixture of rocky materials and iron and nickel that make up the bulk of the planet.

The moon, for which the Apollo 11 astronauts are now bound is the Earth's nearest neighbour in space. It may be included among the terrestrial planets, for it is also composed of rock and iron and is not very much different in size from the small planets, such as Mercury.

The Moon is one-fourth the size of the Earth, weighs one-eightieth as much and moves in a nearly circular orbit at a distance of about one-quarter of a million miles from us. It is one of 32 satellites that circle the nine planets of the Solar System and is distinguished from its sister satellites only by the fact that it is relatively close in size to its parent planet. Essentially, the Earth and the Moon may be considered as a double planet rather than as a planet accompanied by a moon.

Lacking an atmosphere and oceans, the Moon is a poor piece of real estate and a most unlikely abode for life. Yet the very features of the Moon that make it undesirable for colonisation also give it a unique scientific interest.

The Moon has preserved the record of its past for an exceptionally long time. It may hold clues to the history of the solar system that are unavailable to us on our own planet, whose early history has been obliterated by the erosive action of winds and running water, and by the churning over of the surface in mountain-building activity. Large areas of the Moon may be as well preserved as if they had been in cold storage for billions of years.

The oldest rocks on the surface of the Earth go back 3.5 billion years. But the age of our planet is 4.5 billion years. What happened during those first billion years of the Earth's history? We would like very much to know because it was during this critical period that life appeared on the Earth, according to the fossil record.

What were the physical and chemical conditions under which life arose on the Earth? What path did evolution follow from non-living chemicals to the first simple organisms? What is the probability that evolution will cross the threshold from non-life on other planets?

We can never know the answers to such questions from the study of the Earth alone, because the events to which they refer are a blank page in the history of our planet. But the antiquity of the Moon's surface offers the hope that it may shed light on these basic questions relating to the origin and uniqueness of life on the Earth. The Moon may be the Rosetta Stone of life.

According to evidence uncovered in 1956, the Universe began its existence 10 billion years ago as a dense, hot globule of gas,

expanding rapidly outward. At the time the Universe contained nothing but hydrogen. There were no stars and no planets.

When the Universe was about 100 million years old, stars began to condense out of the primordial hydrogen and continued to condense as the Universe aged. The Sun arose in this way 4.5 billion years ago, when the Universe was about 5 million years old. Many stars came into being before the Sun was formed; many others formed after the Sun appeared. This process continues and through telescopes we can now see stars forming out of compressed pockets of gas in outer space. Planets appear to be formed as a natural accompaniment to the birth of stars. It is probable that many or most of the stars in the sky are circled by families of planets.

Our own Solar System was born 4.5 billion years ago out of a parent cloud of hydrogen and helium mixed with small amounts of other substances. The dense, hot gas at the centre of the cloud gave rise to the Sun; the other regions of the cloud—cooler and less dense—gave birth to the planets.

The Earth condensed in this way out of atoms of gas to form a compact ball of rock and iron 8,000 miles in diameter. Gradually light rock accumulated at the surface of the young planet and formed the continents. The areas between the continents were natural basins in which water, rising from the interior of the planet through volcanoes and fissures in the crust, collected to form the oceans. Slowly the Earth acquired its present appearance.

Beyond Mercury, Venus and Mars there is a large gap in the distribution of the planets. We might expect to find a planet located outside the orbit of Mars, about three times the Earth's distance from the Sun; but instead we find only a large number of small bodies—planetesimals—circling in a ring. These are called asteroids. Occasionally, collisions between these bodies, or perhaps the gravitational pull of Jupiter, the next planet past Mars, will pull one of them out of its orbit and into a collision course with the Earth. It is believed that many, if not all of the meteorites that hit the Earth have this origin.

(To be continued)

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YES, IT HAS!

Robert Goheen, president of Princeton University, addressing a graduating class, "If you feel that you have both feet planted on level ground, then the university has failed you."

CHIVALRY

An elderly woman was finding it wearisome to remain on her feet as the long queue moved slowly towards the counter at the post office. She took off her shoes, left them in her place in the queue and went to sit down at one of the tables.

The rest of the queue co-operated, pushing her shoes forward until the woman regained her place, calmly stepping into her shoes just as they reached the counter!

NO, FEAR!

Camping in America's Yellowstone National Park last year, our friends returned to their campsite and found it invaded by several bears. One large black bear was tossing a picnic hamper around like a beach ball.

The wife screamed for her husband to go to the rescue. He watched the bear for a

few seconds, then said, "That's not our hamper. That's his hamper."

GOD'S GIFT

Once, as a young man, I undertook to draw up a list of the acknowledged "good things" in life. My choices were: health, love, talent, power, riches, and fame. Then I proudly showed the list to a wise clergyman.

"Excellent," said my old friend. "But you have omitted the one important ingredient without which your list becomes an intolerable burden."

He crossed out all my suggestions and wrote down three syllables: "peace of mind."

"This is the gift that God reserves for His special proteges," he said. "Talent and health He gives to many. Wealth is commonplace, fame not rare. But peace of mind He bestows charily."

"This is no private opinion of mine," he explained. "I am merely paraphrasing from the Psalmists, Marcus Aurelius, Lao-tze. 'O God, Lord of the universe,' say these wise ones, 'heap worldly gifts at the feet of foolish men, Give me the gift of the gift of the untroubled mind.'" X.

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"MAHARSHI" ?

Maharshi Mahesh Yogi of Rishikesh, the jet-set exponent of transcendental meditation, told newsmen recently that he proposed to devote most of his time to carry on research in the Vedas.

"I have found in the Vedas all aspects of modern science in great detail. I want to bring out at great length the meaning contained in each hymn of all the four Vedas," he said.

The Maharshi said he hoped to complete his "commentary" on the Vedas in a year's time. His plan is to ask about 500 leading pundits to give to him as many meanings of the words contained in hymns. He would then correlate them and bring out his volume which would contain all aspects of science which would be useful to "life at all levels of consciousness."

The Maharshi said he was convinced that the scientific age needed the wisdom of the Vedas.

He said his transcendental philosophy had been catching up fast all over the world, specially in the Western countries. Renowned scientists in the U.S. had carried out research and had been impressed with it. Stanford and Berkely Universities had even introduced courses in what they called the "science of creative intelligence" and the student movement in the U.S. had now a strength of 40,000.

The Maharshi has plans to conduct a training programme in the U.S. for 3000 teachers of transcendental meditation in the summer.

The greatness of transcendental meditation, according to the Maharshi, is that it does not conflict with material living. On the other hand, it makes the practitioner lead a fuller life. The principle of "renunciation" is obsolete here,

According to the Maharshi, transcendental meditation is a must for one to be progressive and dynamic. Because it leads to what he calls the "unfoldment of the consciousness," it would make for a world without disharmony, chaos and suffering.

The Maharshi says it is not as if man has not realised the need for this balm, but he has so far kept away from it because he thinks its achievement is difficult. Transcendental meditation has, he claims, made the "inner unfoldment easy for everyone."

Why is it that the benefits of the Maharshi's teachings have been available only to the rich? Because, he says, "I want to see to it that the best use of it is made. The rich are rich because they are intelligent and dynamic, and their learning this will do the most good to society." He, however, hastened to add that he does not discriminate between rich and poor.

The Maharshi, who has just finished a three-month training course for 200 teachers from all over the world, is here to conduct a three-week training programme for teachers from Mysore, Kerala, Andhra Pradesh and Tamil Nadu. He also plans to establish a leadership training centre of India in Pachmari, near Nagpur.

Asked why he does not conduct mixed classes for both Indians and Westerners, the Maharshi said, that each needed a different approach. While the approach to the Westerners was mainly intellectual, for the Indians, it had to be grounded in religion and scriptures.

The Maharshi has also plans to soon stop taking classes personally. Instead, he proposes to make use of tape-recorded discourses and conversations.

He will comment on the 4 Vedas in one year! Let us see! Tall talk must not be too tall!

Ed.

KNOW THE PLANETS

(Continued from last issue)

Five planets lie outside the orbits of the asteroids. Four of these—Jupiter, Saturn, Uranus and Neptune—have a completely different character from the Earth-like planets. They are five to 10 times larger in diameter than the Earth, and hundreds of times more massive. These four planets are known as the giant planets.

The ninth planet, Pluto, was found in 1930. It is the last planet to have been discovered in the Solar System. At its farthest point, the orbit of Pluto is four billion miles from the Sun. This distance from the Sun is greater than that of any other planet, and marks the outer boundary of the Solar System. Because Pluto is so far away, we have been able to learn very little about it, except that it appears to be similar in size to the Earth, and probably is composed of similar substances.

All the planets—even the heaviest, Jupiter—are dwarfed by the Sun, whose mass is 700 times greater than the combined masses of the nine planets. The diameter of the Sun—one million miles—is one ten-thousandth of the diameter of the Solar System!

Beyond the Solar System lies nothing but a tenuous distribution of hydrogen atoms, with a density of 10 atoms per cubic inch, until we reach the Sun's nearest neighbour. This is, according to information available at the present time, the star Alpha Centauri.

Alpha Centauri is 24 trillion miles from our Solar System, slightly closer than the average distance between stars, which is 30 trillion miles. It is actually a triple star—a family of three stars formed simultaneously out of a single cloud of gas and

dust. Ever since their birth, the three stars have circled one another under the attraction of gravity.

The next nearest neighbour of the Sun beyond Alpha Centauri is Barnard's Star, is smaller than the Sun, and a thousand times fainter. The temperature at the surface of Barnard's Star is 8,000 degrees Fahrenheit compared with 11,000 degrees Fahrenheit at the surface of the Sun, and its colour is orange red rather than yellow.

Thirty other stars exist within 30 trillion miles of the Sun. Some are yellow stars, resembling the Sun in size and temperature; a few are larger and brighter than the Sun and blue-white in colour; most are faint, reddish stars—either doubles or triples. On the average, about half the stars in the Universe are multiple stars.

The Sun and its neighbours are only a few among 100 million stars that are banded together by gravity in an enormous cluster called the Galaxy. Most if not all of the stars in the Universe are held within such clusters. These other clusters are also called galaxies. Our own galaxy, singled out because it contains the Sun, is usually written with a capital "G".

The stars in the Galaxy revolve about its centre as the planets revolve about this rotating motion, completing one circuit around the Galaxy in 200 million years!

O God, what a God you are!

Ed.

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ಶಾ || 24-4-70 ರಲ್ಲಿ ಮುದ್ರಿಸಿರುವ ಸುವರ್ಣವರ್ತಿ ಪೀಠದಲ್ಲಿ ಮೈಸೂರು ಜ್ಯೋತಿರ್ಮಂದಿರದ
ಶ್ರೀ ಶಿವರುದ್ರಸ್ವಾಮಿಗಳು ನಡೆಸಿದ "ಮಹಾಶಿವಯಾಗ" ಸಮಾರಂಭದಲ್ಲಿ ಮೈಸೂರಿನ ಶ್ರೀ ಜಿ. ಅರ್. ಜೋಷ್ವರವರ
ಉಪಸಂಹಾರ ಭಾಷಣ

ಮಹೋದಯ,

ಈ ಸಮಾರಂಭದ ವ್ಯವಸ್ಥಾಪಕರಾದ ಶ್ರೀ ಶಿವರುದ್ರಸ್ವಾಮಿ ಅವರು ದೀಶಕ್ಕೆಲ್ಲಾ ವೇದಗ್ರಂಥಗಳು ದೈವತ್ವವೆಂದು
ನಮ್ಮಿಂದ ಪ್ರಚಾರವಾಗುತ್ತಿರುವುದರಿಂದ ಅವರಲ್ಲಿ ಆಸಕ್ತರಾಗಿ ನನಗೆ ಕೆಲವು ವರ್ಷಗಳಿಂದ ಪರಿಚಿತರಾಗಿದ್ದಾರೆ. ಅವರ ಅಸ್ತಿತ್ವವು
ಶಾಸ್ತ್ರತತ್ವರತೆಯೂ ಉತ್ಸಾಹಶೀಲತೆಯೂ ಲೋಕಕ್ಷೇಮಕಾಂಕ್ಷೆಯೂ ಅವರನ್ನು ಜನರಿಗೆ ಮಾನ್ಯರನ್ನಾಗಿ ಮಾಡಿದೆ. ಅವರಿಗೆ ಅವರು
ಈ ಮಹಾಸಮಾರಂಭಕ್ಕೆ ನನ್ನನ್ನು ಕೋರಿರುವುದು ಸ್ವಲ್ಪ ಉತ್ಪ್ರೇಕ್ಷೆಯೆಂದು ಭಾವಿಸುತ್ತೇನೆ. ಕೆಲವು ವರ್ಷಗಳಿಂದ ನಾನು ಸಮಾರಂಭ
ಗಳ ಸಂಪರ್ಕದಿಂದ ದೂರವಾಗಿ ನಿವೃತ್ತಿಮಾರ್ಗದಲ್ಲಿದ್ದೇನೆ. ಆದರೆ ಶ್ರೀ ಶಿವರುದ್ರಸ್ವಾಮಿಗಳು ಈ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ನನ್ನ ಹೆಸರನ್ನು
ಸೂಚಿಸಿರುವುದರಿಂದ ನಾನು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಬರದೇ ಇದ್ದರೂ ಅವರ ಅಪ್ಪಣ್ಣ ಪ್ರಯತ್ನದ ವಿಚಾರವಾಗಿ ಒಂದೆರಡು ಮಾತುಗಳನ್ನು ತಿಳಿಸಲು
ಪ್ರಯತ್ನಿಸುತ್ತೇನೆ.

ಈ ಸಮಾರಂಭದಲ್ಲಿ ನೆರೆದಿರುವ ಮಹೋದಯರೊಬ್ಬರೂ, ವೀರಶೈವರಾಗಲಿ, ವೈಷ್ಣವರಾಗಲಿ, ಶ್ರೀವೈಷ್ಣವರಾಗಲಿ, ಎಲ್ಲರೂ
"ಅಸ್ತಿತ್ವ" ಎಂದು ಹೇಳಬಹುದು. "ಅಸ್ತಿತ್ವ" ಎಂದರೆ, "ಈ ಸಮಗ್ರಪ್ರಪಂಚದ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳಿಗೆ ಒಬ್ಬ ಕಾರಣನಿರ
ಬೇಕು. — ("ಈ ಸಮಾರಂಭಕ್ಕೆ ಶ್ರೀಶಿವರುದ್ರಸ್ವಾಮಿಗಳಿರುವಂತೆ!) — ಆ ಕಾರಣನಿಗೆ ಮೂರು ಅಕ್ಷರದ ಕನ್ನಡ ಹೆಸರು "ಶಿವರು"
ಎಂದು." ಆ ದೇವರನ್ನು ಕೆಲವರು "ಶಿವ" ಎಂದು ಕರೆಯಬಹುದು. ಕೆಲವರು "ವಿಷ್ಣು" ಎಂದು ಕರೆಯಬಹುದು. ಕೆಲವರು
ಶ್ರೀರಾಮರಾದ "ದೇವಿ" ಎಂದು ಕರೆಯಬಹುದು. ಕೆಲವರು "ಅರ್ಧನಾರೀಶ್ವರ" ಎಂದು ಕರೆಯಬಹುದು. ನಮ್ಮ ನಮ್ಮ ಇಚ್ಛೆಗನು
ಅವನಿಗೆ ಹೆಸರು ಬೇರೆ ಬೇರೆಯಾದರೂ ಆ ವ್ಯಕ್ತಿಯು ಒಬ್ಬನೆ. ಅವನು ನಮಗಾಗಿ ಬರುವ ಕಷ್ಟಗಳನ್ನು ನಿವಾರಿಸಿ ಸುಖಗಳನ್ನು
ಕೊಡಲಿ, ಎಂದು ನಾವು ಅವನನ್ನು ಪೂಜಿಸುತ್ತೇವೆ. "ಯೋಯೋ ಯಾಯಾಂ ತನುಂಭಕ್ತಃ ಶ್ರದ್ಧಾಪೂರ್ವಕಮಿಚ್ಛತಿ | ತಸ್ಯ ಕಷ್ಟಾ
ಹಲಾಂಶ್ರದ್ಧಾಂ ತಾಮೇವವಿದಧಾಮ್ಯಹಂ || ಏಕೋದೇವಃ ಕೇಶವೋ ವಾ ಶಿವೋ ವಾ" ಅಂದರೆ, ಒಬ್ಬನೆ ದೇವರು. ಅವನೇಕೇಶವ. ಅವನೇ
ಶಿವ. ಯಾರು ಯಾರು ಯಾವ ಯಾವ ಭಾವನೆಯಿಂದ ನನ್ನನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ಆರ್ತಿಸುತ್ತಾರೋ ಅವರು ಹಾಗೆಯೇ ಅರ್ತಿಸಬಹುದು "
ಎಂದು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಕೃಷ್ಣನು ಹೇಳಿದ್ದಾನೆ. ಈ ವಿಚಾರವು ಮೈಸೂರು ಮಹಾರಾಷ್ಟ್ರ ಗಡಿ ವಿನಾದದಂತೆ ವಿನಾದಿಸ್ವದವಲ್ಲ.

ಆ ಅಪ್ರತ್ಯಕ್ಷನಾದ ದೇವರನ್ನು ಹಾಗೆ ಒರಿಸಿಕೊಂಡು ನಮ್ಮ ಇಷ್ಟಾರ್ಥವನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳಬೇಕೆನ್ನುವದನ್ನು ವೇದದಲ್ಲಿ
ವಿವರಿಸಿದೆ. ಜೈಮಿಢಿಮಹರ್ಷಿಗಳು ಮೀಮಾಂಸ ಶಾಸ್ತ್ರದಲ್ಲಿ "ಅಥಾಶೋ ಧರ್ಮಜಿಜ್ಞಾಸಾ | ಅಥಶೋಧರ್ಮಃ? ಕಿಂಶಕ್ಯ ಲಕ್ಷಣಮಿತಿ
ಹೇತು—ಉಚ್ಯತೇ ಯಾಗಾದಿರೀವಧರ್ಮಃ | ತಲ್ಲಕ್ಷಣಂಚ ವೇದಪ್ರತಿಪಾದ್ಯಃ ಪ್ರಯೋಜನವದರ್ಶೋ ಧರ್ಮ ಇತಿ |" ಎಂದೂ ಹೇಳಿ
ದ್ದಾರೆ. ಆ ಯಾಗಗಳು ಅವರವರ ಕೋರಿಕೆಗೆ ತಕ್ಕಂತೆ ನಾನಾವಿಧ. "ಜ್ಯೋತಿಷ್ಯೋನೇನ ಸ್ವರ್ಗಕಾಮೋಯೋಜಿತ" "ಅಗ್ನಿ
ಜೋತ್ರಂಜುಹುಯಾಸ್ವರ್ಗಕಾಮಃ |" "ದರ್ಶಪೂರ್ವಮಾಸಾಘ್ಯಂ ಸ್ವರ್ಗಕಾಮೋಯೋಜಿತ" "ಉದ್ಯದಾಯೋಜಿತವತುಕಾಮಃ |"

ದಿರಿವನ ಮಗ ರಘುಮಹಾರಾಯನು ದಿಗ್ವಿಜಯವನ್ನು ಮಾಡಿ ಅಪಾರ ಧನವನ್ನು ಸಂಗ್ರಹಿಸಿ ಅದರಿಗೆ ಹಿಂತಿರುಗಿ
"ಸವಿತ್ವಜಿತಮಾಜಪ್ರಯುಜ್ಞಂ ಸರ್ವಸ್ವದಕ್ಷಿಣಂ | ಅದಾನಂ ಹಿ ವಿಸರ್ಗಾಯ ಸತಾಂ ವಾರಿಮುಚಾಮಿವ ||" "ಮೇಘಗಳು ನೀರನ್ನು
ತೀರಿಸಿ ಮಳೆ ಸುನ್ನು ಕರೆಸುವಂತೆ ಸತ್ಪುರುಷರು ಗಳಿಸಿದ ಸಂಪತ್ತನ್ನು ಸತ್ಪಾತ್ರದಲ್ಲಿ ವ್ರಯಮಾಡುತ್ತಾರೆ." ಹೀಗೆ ವಿಶ್ವಜಿಜ್ಞಾಸು
ಮಾಡಿ ಸರ್ವಸ್ವವನ್ನೂ ಧಾನಮಾಡಿ ಮಗ್ನನ ಪಾತ್ರಿಗಳನ್ನು ಬಳಸುತ್ತಿದ್ದ ರಾಜನ ಹತ್ತರಕ್ಕೆ, "ತಮಧರ್ಮಿ ವಿಶ್ವಜಿತಃ ಸ್ತೀರಿಕಂ ನಿಶ್ಚೀತ
ವಿಶ್ವಾಂತಕೋರಣಾತಂ | ಉದಾತ್ತವಿದ್ಯಾ ಗುರುದಕ್ಷಿಣಾರ್ಥೀಶಾಸ್ತ್ರಃ ಪ್ರದೇಶಿ ವರತಂತುಹಿತ್ಯಃ ||" ವರತಂತು ಪುನಿರು ಶಿಷ್ಯ
ಶಾಸ್ತ್ರಪುನಿಯ ಬಂದು ಗುರುದಕ್ಷಿಣೆ ಕೊಡಲು ದುಡ್ಡನ್ನು ಕೇಳಿವೆಂದು ಕಾಳಿದಾಸನು ಹೇಳಿದ್ದಾನೆ. ಇದು ವಿಶ್ವಜಿಜ್ಞಾಸು.

ಈಗ ಲಕ್ಷಾಂತರ ಜನರು ಕೊಂಡಾಡುತ್ತಿರುವ ಶ್ರೀರಾಮನ ತಂತಿ ದತ್ತರಥನಿಗೆ ಬಹುಕಾಲ ಮಕ್ಕಳಿಲ್ಲದಿರಲು "ಪುತ್ರಕಾ
ಮೋಷ್ಠಿ" ಯಾಗಕ್ಕೆ ಮಂತ್ರಿಯೊಬ್ಬನೆ ಪ್ರಸ್ತಾಪಿಸಲು, "ಸುಮಂತ್ರಃ ಪ್ರತ್ಯಕ್ಷಮನಾಃ ವಂಗದೀಶಸಂಗತ್ಯಾವಗ್ರಹಣಾಹ ಶೌಂಡಸ್ಯ
ವಿಭಂಡಕ ಸೂನೋರವಶ್ಯ ಮೃತ್ಯುಂಗಸ್ಯ ಪ್ರಸಾದಾತ್ಪ್ರಭವೊಭವಿತಾಕುಮಾರಾಜಾಮಿತಿ ಸನತ್ಕುಮಾರೋದಿತಂ ಪುರಾವೃತ್ತ ಮಮುಷ್ಯೈ
ಕಥಮಾಮಾಸ |" ಸುಮಂತ್ರನು ವಂಗದೀಶದಲ್ಲಿ ಹಿಂದೆ ವೀರಕ್ಷಾಮ ಪ್ರಾಪ್ತವಾಗಿರಲು ವಿಭಂಡಕಮುನಿಪುತ್ರ ಪುಷ್ಪಕೃಂಗರನ್ನು
ಅಲ್ಲಿಗೆ ಕರೆದುಕೊಂಡುಬರಲು ಸುಮುಷ್ಯಯಾಯಿಕೆಂದೂ, ಅವರನ್ನು ಕರೆತಂದರೆ ಅವರ ಪ್ರಸಾದದಿಂದ ಕುಮಾರೋದ್ಭವನಾಗುವ
ದೆಂದೂ ಹಿಂದೆ ಸನತ್ಕುಮಾರರಿಂದ ತಾಳು ಕೇಳಿದ್ದದ್ದನ್ನು ತಿಳಿಸಿದನು.

ಅನಂತರ ದಶರಥನು ಯಾಗವನ್ನು ಮಾಡಲು, "ವೈಕಾಣಾಗ್ನೀರ್ಗ್ನಿವರ್ಚಾಃ ಕೋಟಿಹಿರಣ್ಮಯಂಪಾತ್ರಮಾದಾಯೇತ್ತ ಸ್ಯತ್ | ಉತ್ತಿಶ್ಚ ಸ ಛಾಸ್ತಾನಿವ, ಸ್ತೋತೃಷಾ ಸರ್ವಂ ಗ್ರಸಮಾನತವ, ಸಂಚಾರೀಪಾವತ ಇವ, ದಶರಥಸಮೀಪಮೇತ್ಯು," ಅಗ್ನಿಮಧ್ಯದಿಂದ ತೇಜಃಪುಂಜನಾಗಿ, ಅಗ್ನಿ ಯೇ ಎದ್ದು ಬಂದಂತೆ ದೇದೀಪ್ಯಮಾನನಾದ ವ್ಯಕ್ತಿಯು ಹಿರಣ್ಮಯಪಾತ್ರದೊಂದಿಗೆ ದಶರಥನ ಸಮೀಪಕ್ಕೆ ಬಂದು ಕೊಡಲು, ದಶರಥನು ಅದರಲ್ಲಿದ್ದ ಪಾಯಸವನ್ನು ಕೌಸಲ್ಯಾ ಕೈಕೇಯೀ ಸುಮಿತ್ರೆಯರಿಗೆ ಕೊಟ್ಟನೆಂದೂ, ಅದರಿಂದ ರಾಮ ಲಕ್ಷ್ಮಣ ಭರತ ತತ್ಪುತ್ರರು ಜನಿಸಿ ರಾಮಾಯಣಕ್ಕೆ ಅಂಕುರಾರ್ಪಣವಾಯಿತೆಂದೂ ಹೇಳಿದೆ.

ಹೀಗೆ ಅನೇಕ ಉದ್ಭವರಾದ ಸಮ್ರಾಜರು ಇಂದ್ರನ ಪದವಿಯನ್ನು ಆಕ್ರಮಿಸಬೇಕೆಂದು ನೂರು ಅಶ್ವಮೇಧಯಾಗಗಳನ್ನು ಮಾಡಲು ಯತ್ನಿಸಿದರೆಂದು ಕೇಳಿದೆ. ಈಗಲೂ ಕಾಶಿಯಲ್ಲಿ "ದಶಾಶ್ವಮೇಧ ಘಾಟ್" ಎಂಬ ಹೆಸರಿನ ಸ್ಥಾನಘಟ್ಟವಿದೆ.

ತತ್ಸಹ ಪ್ರಾತ್ಯುತ್ಥನದಲ್ಲಿ "ರಾಜಾವೈ ರಾಜಸೂಯೇನೇಷ್ಟ್ವಾ ಭವತಿ |" "ರಾಜಸೂಯಯಾಗ ಮಾಡಿ ಮಹಾರಾಜನೆನ್ನಿಸಿ ಕೊಳ್ಳುತ್ತಾನೆ," ಎಂದು ಹೇಳಿದೆ.

ಹೀಗೆ ವೃತ್ರಾಸುರನು ಇಂದ್ರನ ಮೇಲೆ ದ್ವೇಷದಿಂದ ಅವನ ನಾಶಕ್ಕೆಂದು ಯಾಗ ಮಾಡಿ, ಬಾಯಿತಪ್ಪಿ ಸ್ವರವ್ಯತ್ಯಾಸದಿಂದ, ಇಂದ್ರನ ವಜ್ರಾಯುಧದಿಂದ ತಾನೇ ನಾಶವಾಗುತ್ತಾನೆ. "ಮಂತ್ರೋಽಹೀನಸ್ವರತೋ ವರ್ಣತೋ ವಾ ಮಿಥ್ಯಾಪ್ರಯುಕ್ತೋ ನ ತಮರ್ಥಮಾಹ | ಸವಾಗ್ವಚ್ಛ್ರೋ ಯಜಮಾನಂ ಹಿ ನಸ್ತಿ ಯಥೇಂದ್ರಶತ್ರುಸ್ವರತೋಽಪರಾಧಾತ್ ||," ಎಂದು ಹೇಳಿದೆ. ವೇದೋಚ್ಚಾರಣೆಯಲ್ಲಿ ಈಹತ್ತಾದೇೂ ಸ್ವರವ್ಯತ್ಯಾಸವಾಗಿ ಅಕ್ಷರವ್ಯತ್ಯಾಸವಾಗಿ ಅದರಿಂದ ಯಜಮಾನನಿಗೆ ಹಾನಿಯುಂಟಾಗುತ್ತದೆ. ಹಾಗೆಂದರೆ ವೃತ್ರನು "ಇಂದ್ರಶತ್ರುರ್ವರ್ಧಸ್ವ ಸ್ವಾಹಾ | ಇಂದ್ರನನ್ನು ಕೊಲ್ಲುವವನನ್ನು ನಿರ್ಮಿಸು," ಎಂದು ಹೇಳಲು ಹೊರಟು "ಇಂದ್ರಶತ್ರುರ್ವರ್ಧಸ್ವ ಸ್ವಾಹಾ | ಇಂದ್ರನಿಂದ ಕೊಲ್ಲಲ್ಪಡುವವನನ್ನು ನಿರ್ಮಿಸು" ಎಂದು ಹೇಳಿ ನಾಶಹೊಂದುತ್ತಾನೆ. ಆದ್ದರಿಂದ ವೇದಪ್ರತೀಚ್ಚಾರಣೆಯಲ್ಲಿ ಬಹಳ ಜಾಗರೂಕರಾಗಬೇಕು," ಎಂದು ಪಾಣಿನೀಯ ಶಿಕ್ಷೆಯಲ್ಲಿ ಹೇಳಿದೆ.

ಹೀಗೆ ವೇದಗಳನ್ನು ಹತ್ತಾರು ಸಾವಿರ ವರ್ಷಗಳಿಂದ ಏಕಕಂಠ್ಯದಿಂದ ಪಾಠಾಡಿಕೊಂಡು ಬಂದಿರುವುದರಿಂದಲೇ ಅವು ಅಖಂಡವಾಗಿ ಅಷ್ಟೇದೃವಾಗಿ ಅತೋಷ್ಯವಾಗಿ ನಿಂತಿವೆ. ಶ್ರೀ ಕೃಷ್ಣ ಯಜುರ್ವೇದದ ತ್ರೈತಿರೀಯ ಸಂಹಿತೆಯಲ್ಲಿ ಕಾಣ್ಕೆಗಳು 2, ಪ್ರಶ್ನೆಗಳು ೪೪, ಅನುಪಾಳಗಳು ೬೫, ಪಂಚಾಶತ್ ೨,೧೯೮, ಪದಗಳು, ೯೨,೦೯೦, ೨ ಲಕ್ಷದ ೫೫ ಸಾವಿರದ ೮೬೮ ಅಕ್ಷರಗಳು, ಎಂದು ಎಣಿಸಿ ಮಹಿಮಾಕಾರಿ. ಈಗಿನ ರಾಷ್ಟ್ರಪ್ರಶಸ್ತಿ ರಾಜ್ಯಪ್ರಶಸ್ತಿ ಪಡೆದ ಯಾವ ಕನ್ನಡ ಗ್ರಂಥದಲ್ಲಾಗಲಿ ಎಷ್ಟು ಪದಗಳು ಎಷ್ಟು ಅಕ್ಷರಗಳಿವೆ ಎಂದು ಅದರ ಗ್ರಂಥಕರ್ತರಿಗೆ ಹೇಳಬಲ್ಲರೇ ?

ಇಂತಹ ವೇದಗಳ ಅಧಾರದ ಮೇಲೆ ಮಂತ್ರಪೂಜಾವಾದ ಹವಿಸ್ಸನ್ನು ವೈದಿಕಾಗ್ನಿಯಲ್ಲಿ ಹವನ ಮಾಡಿದರೆ ಆ ಅಗ್ನಿಯು ಅದನ್ನು ಕುದ್ದಿ ಗೊಳಿಸಿ ಉದ್ದಿಷ್ಟರಾದ ದೇವಾಂಶರಿಗೆ ಸಲ್ಲಿಸಿ ಆ ದೇವತೆಗಳು ತುಷ್ಟರಾಗಿ ಯಾಗವು ಫಲಕಾರಿಯಾಗುತ್ತದೆ.

ಹಾಗೆಯೇ ಶ್ರೀ ಶಿವರೂದ್ರ ಸ್ವಾಮಿಗಳ ಈ ಮಹತ್ಕಾರ್ಯವು ಫಲಕಾರಿಯಾಗಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಮಹನೀಯರಾದ ತಮ್ಮಗಳ ಕೃತಸ್ತವಾದ ಕಾಲವನ್ನು ನನ್ನ ಹಿತ ಭಾಷಣದಿಂದ ವ್ಯರ್ಥ ಮಾಡಿದ್ದಕ್ಕಾಗಿ ತಮ್ಮಗಳ ಕ್ಷಮೆಯನ್ನು ಬೇಡಿ ನಿಲ್ಲಿಸುತ್ತೇನೆ.

ಇನ್ನೊಂದು ಮಾತು. ಮಾದಿಗುಂಡದ ಸುವರ್ಣಾವತಿ ನದಿಯ ಬಳಿ ಶಿವಯಾಗ ಮಾಡಿ "ವಿಶ್ವಶಾಂತಿ"ಯನ್ನು ಕೋರುವ ದೇನೋ ಸರಿ. ಅದರ ಹೊತೆಗೆ ಅಡಳಿತದ ವ್ಯಕ್ತಿಗಳು ಬೆಳಗಾದರೆಂದು ಕ್ರೂರವಾದ ಕಾನೂನನ್ನು ಮಾಡಿ ೬ನಗಳಮೇಲೆ ಸುಲಿಗೆಗಳನ್ನು ನಿರ್ಬಂಧಗಳನ್ನೂ ಹಾಕಿ ಎಲ್ಲಾ ಪ್ರಜಾವರ್ಗಗಳಲ್ಲಿಯೂ ಆಶಾಂತಿಯನ್ನು ಉಂಟುಮಾಡುವದನ್ನು ಬೇವರು ಕಡಮೆ ಮಾಡುವಂತೆ ಪ್ರಾರ್ಥಿಸಿದರೆ, ಅದರಿಂದ ಸ್ವಲ್ಪ ವಿಶ್ವಶಾಂತಿಯಾದೀತೆಂದು ಸೂಚಿಸಿ ವಿರಗಿಸುತ್ತೇನೆ.

20-4-1970

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

G. R. JOSYER, M.A. HONS. F.R.S.E.
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ROYAL SOCIETY OF LITERATURE, GT. BRN.,
INSTITUTE HISTORIQUE DE FRANCE, PARIS
EXPERTS' SUB-COMMITTEE, MINISTRY OF EDUCATION,
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AUTHOR: "SOCIOLOGY, "HISTORY OF MYSORE,"
SANSKRIT WISDOM", "SANSKRIT CIVIL-
FOUNDER, ZATION: ETC,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH,
NATIONAL STREET, HIGH SCHOOL, MYSORE.



LLOYD GEORGE

Early in the struggle to get munitions for our soldiers a meeting of all the principal manufacturers of armaments was held in Whitehall, with the object of persuading them to pool their trade secrets.

"For a long time this meeting was nothing more than a succession of blunt speeches on the part of provincial manufacturers, showing with an unanswerable commercial logic that the suggestion of revealing these secrets on which their fortunes depended was beyond the bounds of reason.

"At a moment when the proposal of the Government seemed lost, Mr. Lloyd George leant forward in his chair, very pale, very quiet, and very earnest.

"Gentlemen,' he said in a voice which produced an extraordinary hush, 'have you forgotten that your sons, at this very moment, are being killed—killed in hundreds and thousands? They are being killed by German guns for want of British guns. Your sons, your brothers—boys at the dawn of manhood! They are being wiped out of life in thousands! Gentlemen, give me guns! Don't think of your trade secrets. Think of your children! Help them! Give me those guns!'

"This was no stage acting. His voice broke, his eyes filled with tears, and his hand holding a piece of notepaper before him, shook like a leaf!"

And we have Chief Ministers and Prime Ministers in India who couldn't hold a candle to him! Ed.



The International Academy of Sanskrit Research
G. R. Josyer. Mysore.

Borlonge Sweden.
April 13-1970.

Sir,

Could you tell me how I can obtain your translation of Samaranganasutradhara by author Maharshi Bharadwaja.

I would like to put Maharshi Bharadwaja's description to use in my private life. Please answer as soon as you can, because you are my last hope!

Sincerely Yours,
Kjell Ericson.

Writes this citizen from Sweden, the top "Welfare State" of the World, and home of the Nobel Prize awards!

If he could get us a Nobel Prize we could help him. In Mysore only Lingayats and Vokkaligars can get lakhs from Government. In India only a Northerner can get. We being Brahmin, are worse than untouchables!

But no matter! We depend on God!

Ed

HISTORY OF MYSORE AND THE YADAVA DYNASTY BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, viz., Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodeyar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

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OWNERSHIP

The Nasik diamond, one of the world's largest and most famous gems, brought half a million dollars (Rs. 37,44,000) at an auction recently.

The bidding at Park Bernet galleries took only three minutes.

The emerald cut diamond, mounted as a ring, was purchased by Mr. Edward Hand, 48, of Connecticut who said he bought the gem for his private collection.

"I'll just keep it in a bank vault and look at it at Christmas and Easter," he said.

(Why own it then? He could see it in a Museum! Ed)

The Nasik is in the same category of excellence as the famed 70.20 carat Idol's Eye, the 33.19 carat Krupp, and the 69.42-carat Cartier, according to a Park Bernet spokesman.

The Cartier diamond set a world auction record for the price of a single piece of jewellery when it sold for \$1,050,000 last October to Cartier Jewellers, who later sold the gem to actor Richard Burton for an undisclosed price.

The Nasik was originally set in the eye of a Hindu statue in a cave temple at Nasik, northeast of Bombay. The stone, then weighing 90 carats was looted in the 18th century but captured by the British in 1818.

Now Mr. Hands thinks he owns it! Ed.

A HERO

A 14-year-old boy drove away a full-grown panther after a hand-to-hand fight to save his sheep near Katkola Village, about 40 kilometres from Porbandar.

The panther pounced upon the sheep when Govind Tapu, son of a railway pointsman, was grazing his sheep. Govind attacked the panther with his only weapon—a stick—until the big cat withdrew!

With blood dripping from his body Govind walked to a hospital at Porbandar after taking the sheep to his house.

Beaten by the boy the panther is reported to have attacked some villagers. Later it was shot dead.

How many of V.K.R.V. Rao's Central school boys could do that? Ed.

WHAT A PAIR!

"Good God, not again" exclaimed 29-year-old Donald Gibson today when he learnt that he had just become father of twins—for the third time running in four years!

"I am stunned," he said.

Mr. Gibson's first twins—a boy and a girl—were born four years ago. Sixteen months ago followed the second pair, two boys.

And today he scored a hat-trick with two more girls, giving him in all three sons and three daughters.

His reaction; "No more babies."

HISTORY OF MYSORE AND YADAVA DYNASTY

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PAPER FANS

Conventional metal fans and air ducts without protective coating are useless at enterprises where aggressive gases and explosive mixtures are emitted. Meanwhile, those with a varnish coating serve too short a time.

Researchers at the All-Union Labour Protection Research Institute in Tbilisi have developed fans in which all the elements and shaped parts are made of paper or cardboard impregnated with chemically stable varnishes and paints. A paper fan produces no spark and, consequently, there is no explosion hazard. The entire ventilation system is entirely de-electrified and fully air-proof. The mechanical strength of paper fans is quite sufficient, and their aerodynamic properties are quite acceptable, too. The testing of new "TBIOT-63" fans, conducted at the Sanitary Engineering Institute of USSR Gosstroiz, showed characteristics to be similar to those of metal fans of the same type. The paper and cardboard fans have other important advantage of producing less noises than the fixed standard.

The advantage of using such ventilation systems instead of metal ones is quite obvious. They are more reliable, guarantee the continuous air exchange at shops with aggressive and explosive mixtures, and, naturally, are cheaper. The Georgian specialists' work is highly appreciated. And experimental specimen of their paper fan has been awarded a gold medal at the USSR Exhibition of Economic Achievements.

USE OF ULTRA-SOUND

The Odessa Institute of Eye Diseases and Tissue Therapy named after Academician Filatov enjoys priority in working out methods of treatment for many eye diseases — complications after transplantation of the cornea, and after the removal of a cataract. It was the first to treat patients with traumatic cataracts. Ultrasound was used for the first time at the Institute to treat the degenerative transformation of the retina, which is one of the gravest eye diseases, and also to treat such a very serious disorder as the atrophy of the optic nerves. Patients came to the Institute after they had tried out all other measures, and ultrasound helped most of them.

Ultrasound at Dr. R. Marmur's laboratory proved to be very effective also in diagnostics. In the course of several years nearly 5,000 patients with different eye diseases were studied with the help of ultrasound. It is almost flawless in detecting tumours inside the eye and also foreign bodies which the X-ray fails to discover.

This method has now been introduced in some 50 clinics of the USSR.

CHEMISTRY AT 7

Oleg Churchbanov, who is seven years old and lives in Kemerovo, goes to the 2nd form of a primary school. However, twice a week he attends an inorganic chemistry class together with 7th formers. The boy likes chemistry and is quite at home in the intricate world of atoms and molecules.

Gleg Churbanov is under close observation of the chief pediatricist of the town.

SRI RAMANUJA

1017 to 1137

It is curious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty, beautiful, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning and long years of matured wisdom—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchmas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperambudur in 1017, studied under Advaitin Yaadava-prakaasha in 1033, went to Srirangam to be presented to Vaishnavite Alavandar in 1042, gave up family life and became a Yati in

1019 left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world in 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree Bhashya" on the philosophy of the Brahmastras, and "Geetha-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other and playing with human lives! That Sree Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.



SRI RAMANUJA

“ಪುಷ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾಂತಕ್ಷಯಾಯ ವಃ |

ಶ್ರೀಮಾನಾವಿರಭೂಷ್ಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ||”

“ ಪುಷ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾಂತಕ್ಷಯಾಯ ವಃ |

ಶ್ರೀಮಾನಾವಿರಭೂಷ್ಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ||”

“Sri Ramanuja came to Earth, like the Sun, to make the lotus of Virtue bloom, and the darkness of Sin disappear !”

Max Muller wrote, “ We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Vishisht-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world.”

Annie Besant wrote, “ Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love.”

Romesh Chandra Dutt wrote, “ Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century ; he proclaimed the unity of God under the name of Vishnu ; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country ; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu ! ”

Swamy Vivekananda wrote, “Shankara with his great intellect had not, I am afraid, as great a heart ; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them ! He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah ! ”

DJUD-SHI

For ages past folk doctors recorded their wisdom in ancient books. They wrote them down in words the meaning of which was comprehensible only to men well versed in the secrets of folk medicine. One such book, the DJUD-SHI, was compiled in Sanskrit in the 5th century B.C. and was translated into Tibetan only in the 8th century A.D. The contents of the book are expressed in a symbolical and a egonical style—it is impossible to grasp the essence of the work without additional explanations and clarifications.

Years went by. There were fewer and fewer people left who could decipher the DJUD-SHI. Today only nine such wise old men are living in the Buryat Republic. Together with staff members of the Siberian Branch of the USSR Academy of Sciences, they are working on the deciphering and scientific substantiation of the contents of the DJUD-SHI, the main manual of Indo-Tibetan medicine.

"The scientific translation and the decoding of the books, the physiological and pharmaceutical study of the methods and preparations used in Indo-Tibetan medicine are not only of historical, but also of practical interest for physicians," says Elbek Bazarov, M.Sc. (Medicine), who is the chief of the group working on the theme 'Indo-Tibetan medicine'. Our group was set up in July 1968. Our first job was to search all over Buryatia for people who knew the secrets of DJUD-SHI.

"We managed to translate the first, second and fourth books of the theoretical work DJUD-SHI into Russian, and to compile a small reference book on the Symptoms of many diseases. Some of the ideas in the work are simply amazing for their flawless logic.

"The group is doing major field and laboratory work. The researchers have been to the furthestmost corners of the Buryat and Tuva Autonomous Republics and of the Chita Region, and have brought back 150 curative items of plant, mineral or animal origin, and collected many herbs. At the moment the raw curative materials are being processed.

LONGEST RAILWAY

The longest direct railway line runs from Moscow to Vladivostok for 9,216 km., almost as far as the distance separating the Equator from the poles.

The northernmost railway lines in the world are found in the Soviet Union, between Dudinka and Norilsk and between Murmansk and Pechenga on the Kola Peninsula.

16 FEET MAMMOTH

The Leningrad Institute of Zoology has completed restoration of the skeleton of an ancient elephant, an ancestor of the mammoth which lived in Europe and Asia 500,000 years ago.

The skeleton is to be placed in the local museum at Azov, near where it was found.

During earth-moving jobs there, builders discovered the huge bones in a once marshy lake. This is the first complete skeleton of such an elephant discovered.

Most of it, including the five-foot skull, has been well preserved.

The animal was over 16 feet high, with curved tusks more than eight feet long.

This makes him considerably bigger than the mammoth!



Sri Ramanuja as painted by Raja Ravi Varma in 1904 at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

HISTORY OF MYSORE AND THE YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, viz., Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodeyar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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From the ancient manuscript found in Tibet we have referred to previously :

W O M A N

* Give ear, Fair daughter of love to the instructions of prudence ; and let the precepts of truth sink deeply in thine heart ; so shall the charms of thy mind add lustre to thy form, and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks, ah ! hear with caution their seducing words ! guard well thy heart. nor listen to their soft persuasions.

Remember thou, thou art made man's reasonable companion, not the slave of his passion ; the end of thy being is not merely to gratify his loose desires, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast ?

Lo ! yonder she walketh in maiden sweetness with innocence in her mind, and modesty on her cheek ?

Her hand seeketh employment ; her foot delighteth not in gadding abroad.

She is clothed with neatness ; she is fed with temperance, humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music ; the sweetness of honey floweth from her lips.

Decency is in all her words ; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence ; and virtue attendeth at her right hand.

Her eye speaketh softness and love ; but Discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence ; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness ; and therefore, she suspecteth no evil in others.

Happy were the man that should make her his wife ; happy the child that shall call her mother.

She presideth in the house, and there is peace ; she commandeth with Judgment, and is obeyed.

She riseth in the morning ; she considereth her affairs ; and appointeth to every one their proper business.

The care of her family is her whole delight ; to that alone she applies her study ; and elegance, with frugality is seen in her mansion.

The prudence of her management is an honour to her husband, and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom ; she fashioneth their manners from the example of her own goodness.

The word of her mouth, is the law of their youth ; the motion of her eye, commandeth their obedience.

She speaketh, and servants fly ; she pointeth, and the thing is done ; for the law of love is in their hearts ; her kindness addeth wings to their feet.

In prosperity, she is not puffed up ; in adversity, she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments ; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that has made her his wife ; happy the child that calleth her mother !”

LENIN

It was at about the same time that Maxim Gorky created a portrait of Lenin in prose and Vladimir Mayakovsky in poetry. These two men had pioneered the ideological and artistic roads of portraying Lenin in literature for the writers of our own and future day. It is not my purpose to enumerate all that has been contributed to the literary Leniniana in the four-and-a-half decades that followed—and which is more important—all that is certain to remain in that treasury. But I shall confine to the reminiscences about Lenin by some writers, poets who had seen Lenin, heard him speak and some of whom had had talks with him.

From these reminiscences, with each writer noting traits and little touches that may have escaped the others, there rises before the reader a historically authentic portrait of Lenin—general and soldier of

the revolution, public speaker and conversationist, thinker and master of polemics.

It may be said that the cue to the manifold impressions in the reminiscences is in the following words by Anatoly Lunacharsky, first People's Commissar of Education of the young Soviet Republic.

“I want to dwell on a few characteristics deeply imprinted in my memory or emerging in my imagination later whenever I paused to ponder over the greatness of Lenin. They might prove a stimulus to one or another artist of the pen, chisel or brush, to one or another young reader who was not happy enough to have breathed the same air as Lenin.”

And this is what Lunacharsky, in whom—to use a current term—co-existed the poet and dramatist, the orator and publicist, the art connoisseur and literary critic, goes on to say.

(Continued on page 6.)

The Rationalist

RAJA RAVI VARMA

Raja Ravi Varma, a painter of great imagination, devoted to truth and service, through his prodigious achievement has become an immortal among Indian artists. He was self-taught but created a new style which excellently suited Indian culture and tradition. Characters of saintliness, valour and virtue abundant in Indian Mythology, till his time confined to mere imagination, assumed beauty and visual reality through his brush. Ravi Varma made people intimate with Hindu gods, goddesses, sages, and heavenly beauties. Every Hindu house possesses reproductions of his paintings and worships them.

Ten of his oil paintings were the only Indian entries in the International exhibition held at Chicago in 1893 during the Parliament of Religions, and they were awarded the only gold medal for outstanding merit. Swami Vivekananda was among the few Indians who witnessed the exhibition. The distinction won by an Indian painter made the spiritual leader proud, but he was sad when he learnt that Ravi Varma could not receive the award in person on account of a queer religious custom which prevented him from crossing the seas. He carried the medal to Bombay and gave it to Ravi Varma with these words: "I have seen you once, but your ten pictures a thousand times at Chicago". The swami was Ravi Varma's guest for a day at Bombay.

Raja Ravi Varma was born on April 29, 1848, at Kilimanoor, a lush village 94 miles

north of Trivandrum, in a family closely related to the Travancore royal house. When the royal family fell short of members, according to custom, it should adopt members only from the Kilimanoor house.

Ravi Varma was initiated into the art of drawing at the age of seven by his uncle Raja Raja Varma. With brush in hand and optimism at heart, he took pleasure in watching the world outside. When he was 12, he went to Mookambica temple in Mysore State and worshipped the famous Durga for 41 days. After the Bhajanam at Mookambica temple, his fame started rising and Ravi Varma always thought that his skill and fame were results of Mookambica Devi's blessings.

At 14, Ravi Varma presented his first three paintings to Maharaja Ayilyam Tirunal of Travancore. The Maharaja gave him a box of water colours and set apart a studio in the Palace for Ravi Varma's use. Though the Palace then was the meeting place of many distinguished painters from all over the world, few agreed to teach Ravi Varma. There was virtually nobody to guide him in the techniques of oil painting and he had to overcome the difficulties himself.

In 1874, Ravi Varma sent the picture of a "Nair lady at the bath" to the Fine Arts Exhibition in Madras, and it was awarded the Governor-General's Gold Medal for best entry. On receipt of the news the Maharaja of Travancore presented him with a gold "Veera Srinkhala" (the highest royal honour). In 1878, another picture of his—Sakuntala, the first classical subject—won the medal again. The picture itself was purchased by the Duke of Buckingham, the then Governor. Sir Monier Williams, in his English translation of Shakuntalam, reproduced this painting and it brought Ravi Varma international fame;

He was only 30 then. He was commissioned to paint a portrait of the Duke which now hangs at the Buckingham Hall in Madras. The Duke's daughters also gave sittings to the painter.

Ravi Varma, undertook many professional tours throughout India and was the guest of many Maharajas and princes. Raja Raja Varma, younger to him by 12 years, always accompanied Ravi Varma while on tour, and the brothers worked together except when they painted for competitions. Sir T. Madhava Rao, a former Dewan of Travancore, introduced Ravi Varma to the Gaekwad of Baroda, who invited the artist to visit Baroda during the installation Ceremony in 1881. The Varma brothers stayed in Baroda for over four months and did a number of paintings. It should also be mentioned that no other State, even his own Travancore, honoured Ravi Varma so much as Baroda. The Gaekwad gave him large sums of money and several presents. He met with pleasure the entire expense of preparing and sending the ten paintings to the Chicago Exhibition which were awarded the special gold medal and created history.

Ravi Varma was keen that his paintings be made available to the common man and for this purpose established an oleographic press near Poona for printing his works. The Gaekwad was again responsible to a great extent for the establishment of the press. Ravi Varma pictures thus started flooding the country and every Hindu house came to possess a number of them.

He had another younger brother, Goda Varma (1854-1904), a talented vocalist. Ravi Varma married in 1866 and had two sons and three daughters. The first son, Kerala Varma, met an untimely death. The second son, Raja Rama Varma, now 90, is a painter of quality and still produces

many remarkable paintings. He runs a studio and a painting school at Mavelikara. There is a Ravi Varma painting school, and its present headmaster, Kerala Varma, is the son of Ravi Varma's third daughter. Maharanis Sethu Lakshmi Bai, and Sethu Parvathi Bai, mothers of the former and present Maharajas of Travancore, are daughters of the first and second daughters of Ravi Varma. Sethu Lakshmi Bai and Sethu Parvathi Bai were adopted to the Travancore Royal family because at that time there were no female members. Ravi Varma's sisters, Mangala Bai, was also an amateur painter and musician.

Ravi Varma paintings received medals and other distinctions at various exhibitions held at Paris, Vienna, Chicago, Simla, Bombay, Poona, Calcutta, Madras and elsewhere. Wherever the Varma brothers travelled, they were honoured guests of many distinguished scholars and artistes. In Calcutta, Ravi Varma was always the guest of Dr. Abanindranath Tagore, who had immense admiration for him. The Maharaja of Mysore was next only to the Gaekwad in his Patronage to Ravi Varma. Once the Maharaja purchased nine paintings for Rs. 27,000, which still adorn the Jaganmohan Palace.

The painter was extremely religious, considerate and soft-spoken. He died on October 2, 1906. On his deathbed, he called his son Rama Varma Raja, to his side and asked him retrieve a picture that had just slipped from his hand. Ravi Varma spoke out the description of the Devi Mookambika—a beautiful feminine figure—and the divine ornaments. His son Rama Varma completed the picture and the great painter gave a smile of satisfaction. His eyes then closed for ever. That picture is still worshipped and treasured by the family.

It was very unfortunate that he was deeply engrossed with his work and hardly

**But it is certain that these damsels will be
No match for what you have drawn of
them !"**

"...he returned to an uttered thought, never reiterating it but adopting something

In the same reminiscences is quoted Lenin's reference to "the physical force of the mind" of Plekhanov who by then had politically drifted so far away from the Bolsheviks.

(To be continued)

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence"

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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LENIN

(Continued from last issue.)

"What would you mean by the physical force of the mind, Vladimir Ilyich? I can't grasp the meaning," confessed Popov.

"You could at once perceive and tell if a man had physical power or not, couldn't you?" said Lenin. "A man enters, you take a look at him and see that he is strong physically. The same applies to Plokhonov's mind. You need but glance at him to see that he has a most powerful mind, able to overcome, weigh and penetrate everything, a mind from which nothing escapes. And you feel that it exists as objectively as physical power."

These may not have been the exact words that Lenin used because the writer reproduces them from memory. But the main thought and sentiments of Lenin are quite clear.

In his own comment on Lenin's remark regarding the physical force of the mind, Popov tells us that it applied more eminently to Lenin himself whose inner force you sensed at once.

It is above all to convey their impressions of Lenin as he spoke to the people that the writers try to do in their reminiscences. And they do it in varied by far not equable but invariably individual means.

In Zurich, in the autumn of 1914, Ivan Kozlov, then an emigrant soldier and many years later a Soviet writer, listened to Lenin give a talk on "War and Social-Democracy." His gaze was fixed on Lenin's eyes "— now wrathful, now merry and kind, now angry and grave, now mocking, now quizzical with an arch squint, but not for a split second did they stray from the listeners!"

About three years later—in the spring month of April, in Petrograd (now Lenin-

grad)—Lenin made a speech from the top of an armoured car at the Mikhailovsky Riding School. And to the writer Victor Shklovsky, one among the audience of the men of an armoured division who listened to Lenin, he appeared on the platform as "a huge bird riding and ruling the wind." On November 7, 1918, on the first anniversary of the Revolution, Nikolai Pojetayev, as he listened to Lenin in Red Square in Moscow, sadly predicted that a "full-size" portrait of Lenin will be drawn "when we are no more." And right there and then, as if he were vying with Victor Shklovsky, he indulged in a different but no less precise and striking simile:

"He made no effort at graceful speech. He spoke with the ease that a river flows. A river is not concerned if the play of the sun on its surface is beautiful or not, nor if the murmur of its water melodious. It needs but to flow. He needed but to speak, to speak about what to his mind were the most ordinary things: about the European and the world revolution. There was but that difference: the river does not hurry and is not impatient whereas he was impatience itself, fire and flame."

Although expressed in the medium of prose, such descriptions of Lenin's speech were poetic. The poetic portrait was enhanced by journalistic touches when four months later in Petrograd Ivan Zhiga saw Lenin "briskly get up and walk over to the platform like one getting ready for work" and heard his "somewhat low voice of suppressed passion"... "the slightly blurred words, like rough stones," words of stark truth.

In the summer of 1920 at the Second Congress of the Communist International, the writer Konstantin Pedin had had perhaps been the first to note that in Lenin when he

(Continued on page 6.)

GONDWANALAND

Could the Indian sub-continent and parts of America once have been the same land mass?

A dramatic fossil discovery recently in Antarctica has added to the evidence supporting the theory of "continental drift" which holds that today's India, Africa, South America and Australia were once united with Antarctica in one huge continent—Gondwanaland.

Found by a team of geologists from Ohio State University, the fossil was once the skull of a lytrosaurus, an extinct amphibian that lived more than 200 million years ago.

About one metre long, with eyes and nostrils high on the head so that it could see and breathe even with the rest of its body under water, the lytrosaurus is known to have been an inhabitant of South America and parts of Asia.

The discovery of the fossil in the Antarctic, some 500 kilometres from the South Pole, now places it in this southernmost continent.

Dr. Laurence M. Gould, a prominent American geologist who has been a student of the Antarctic for 40 years, was present when the discovery was made last December 4 in an area known as Colsack Bluff, a newly found rich depository of many ancient fossils.

Dr. Gould was scientific leader of Admiral Richard E. Byrd's first expedition to Antarctica in 1928. He is now a member of the U.S. National Science Board, which oversees the National Science Foundation.

Dr. Gould at once reported the discovery to the National Science Foundation in Washington, calling it "not only the most important fossil ever found in Antarctica,

but one of the truly great fossil finds of all time!"

Finding this fossil establishes beyond further question the former existence of the great southern continent of Gondwanaland, according to Dr. Gould.

Some time during the last 250 million years, it had broken up into the modern continents. These once contiguous land masses drifted to their present locations.

The "continental drift" theory holds that the northernmost part of Gondwanaland, which has become the Indian sub-continent, collided with such a force with the Asia continent that it had pushed up large land masses that become the Himalayas.

At the opposite end, the southernmost part of Gondwanaland drifted all the way down to the South Pole.

Scientists call the lytrosaurus an index fossil, meaning that it has been found in many different locations and its presence can be used to establish the age of its surroundings.

Goalsack Bluff where the lytrosaurus was found contains a large collection of fossil bones of several types of vertebrates, including amphibians and reptiles, all of them extinct today.

The fossil bed was discovered only last November 23, the very first day the scientists were flown in by helicopters to begin their field expedition.

Evidence has been accumulating for many years in support of the continental drift theory. A glance at the map of the world reveals the matching of the southern hemisphere continents.

The ill-fated Scott expedition to the South Pole nearly 60 years ago, discovered coal deposits, strongly suggesting that the ice-

(Continued on page 6)

The Rationalist

RAMANUJA'S PRECEPTS

"Lord of wisdom," said the disciples; "Deign to tell us how we may order our lives in future, till we quit this body."

"Be it so" replied the Master, and he gave them the following Ten Commandments or Rules of Life:

1. One that had taken refuge in the Lord should never think of his future; for it is in the hands of the Lord; if he should trouble himself about it the least degree, his having taken refuge is a myth and a farce.

2. His present is the result of his past karma; so he should never bewail it. A Vaishnava is to be free from any anxiety as to his present or future.

3. Never perform your duties as Means to an End.

4. Regard them as so much service offered to the Lord.

5. Study the Sri Bhashya and spread its teachings far and wide: this is service pleasant to the Lord. If you cannot do this;

6. Study the Sacred Writings of Sri Sathakopa and the other Holy Saints and hand them down to deserving disciples; or

7. Spend your time in service to the Lord at holy places (feeding the hungry, supplying offerings to the Lord, lighting His temple, preparing beautiful garlands for Him, sweeping the temple and adorning it with beautiful figures in coloured powder &c); or

8. Build a cottage at Yadavadri (the dearest spot to me on earth) and dwell there in perfect peace and content; or

9. Remain where you are, and having cast thy burdens on the Lord or on your Guru, ever meditate upon the meaning of the Two Truths; or

10. Seek out some Vaishnava, adorned with the virtues of wisdom, devotion, and dispassion, who would regard you as something dear to him, and as his own, efface all idea of egotism from your nature and obey his behests. This is the last and the only means; and I see none other.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

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A DREAM COME TRUE

Sri Bijoy Chandra Das of Shastra Dharma Prachar Sabha, P. O. Banki, Dist. Cuttack, Orissa, has sent the following report of a true happening under the caption 'Miracles do happen even now' as reported in a Oriya weekly 'Raahtradeep' in its issue dated March 21, 1970:

Sri Chittaranjan Mohanti of village Bali-chak in the district of Midnapore, West Bengal, after obtaining the B.A. Honours degree had been engaged as a teacher in another village Basudevpur, also in Midnapur district. After an attack of typhoid about two years back he lost his eye-sight and having become completely blind had to give up his profession as a teacher. Unable to maintain his small family consisting of his wife and a daughter, he had to sell out whatever small property he and then they migrated to a small village in the district of Balasore in Orissa and resorted to begging.

In the month of Sravan this year Chittaranjan offered continuous prayer for six days to the Lord Shiva in the temple of Sree Chandaneswar Mahadeva in Balasore, and on the last day dreamt a dream in which Lord Shiva appeared before him and told him, "You had been born in a Brahmin family in your previous birth and you were the only son of your parents. One day your mother was arranging offerings of flowers etc., for pujas to 'Hara-Gauri' and you unmindfully happened to kick the offerings. At this your enraged mother cursed you that you should lose vision, who did not care to see even in broad daylight. Your grandmother who heard the above, scolded your mother, saying, "You have cursed your only son; you should have no child in your next birth.' Your parents of the previous birth are at present living in

a village Bampada in Balasore district as Gananath Behara and Lakshmi Devi. After taking a bath in the tank attached to the temple of Jharieswar on the Shivaratri day you should collect some water from the tank in a vessel and then proceed to Bampada at Gananath Behara's place to offer pujas to Hara-Gouri. When this has been done, you will regain your vision at the touch of Gananath Behara and Lakshmi Devi, who were your parents in the previous birth."

Sri Chittaranjan did exactly as Lord Shiva in the Chadaneswar temple had told him in his dream, and in the presence of thousands of people who had gathered on the Shivratri day to see the miracle happening, he regained his eyesight!

After a festival which lasted for two days a decision has been taken to erect a temple of 'Hara-Gouri' at the place of the above occurrence, and on Sunday, the 29th March the families of Chittaranjan and Gananath paid a visit to the Chadaneswar temple to offer special puja to the Lord. Sri Gananath Behara is an employee under the P.W.D., Government of Orissa.

"The Truth," Calcutta.

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12-5-1970,

Dear Mr, G. R. Josyer,

I will thank you for the letter I got from you the 12 3-69 and the English booklets dealing with Sanskrit works which came to me 9-5-69.

I am very sorry that I did not write to you before, but you know I have been in the army the whole time, and did not have the time or the money for you. I am "free" now. So I write to you at once.

You write that I need Sanskrit alphabet and vocabulary through English medium, and for that you need some money. So I send you a check and I hope you will send "all" that I need in the beginning to try to learn some Sanskrit.

You also ask me how I got your name. I tell you that I read it in a book called "Forntidens Teknik" by Henry Kjellson, and he writes about you when you wrote some interesting translations from old Sanskrit works about Flying machines etc,

I hope you will do this for me.

With best wishes,

I am your Sincerely,

Peter Bernin.

Malmo, Sweden.

(Continued from page 2.)

spoke there was perfect fusion of word and gesture. "The content of the speech was conveyed by the plastic play of the whole body", he wrote. "The impression was of molten steel cast in a pliant form, so perfectly did the outward motions fit the word and so forcibly was the stirring import of the speech transmitted."

"When Lenin asked the audience," the writer continued "why all over the world there were disturbances, as the bourgeois government of England mildly put it, his entire form dramattized the embarrassment and precariousness of the bourgeoisie's position thus conjuring up before the audience a scathingly sarcastic image of world politics."

Publicists with their own flair for analysing and appraising historical personalities addressed themselves also to the reader from the pages of this book. According to Vaclav Vorovsky, many of the persons who surrounded Lenin and were in touch with him never suspected "how many of their common emotions and experiences figured in the

thoughts and decisions of Vladimir Lenin." According to Vorovsky, Lenin's most rare and valuable faculty was his ability "to collect in himself, like in the focus of a concave mirror, the experience and knowledge of hosts and hosts of people," converting them in the laboratory of his mind into the ideas and slogans of the Party.

A. P. N.

(Continued from page 3.)

covered continent had a tropical climate a long time ago.

More recent fossil discoveries, including that of long extinct dragonflies, served to reinforce the evidence that Antarctica had not always been at the South Pole and was part of a super-continent.

The discovery of the Iyosaurus and other ancient creatures shows once again—in the words of Dr. William McElroy, the director of the National Science Foundation—"the importance of good science everywhere in the world. Work such as this contributes greatly to our better understanding of the earth that we inhabit."

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PANCHA MAHA YAGNAS

THE FIVE DAILY RITUALS.

The five great daily sacrifices generally known as the Pancha-mahayajnas, are, the five different forms of worship or offerings to the Supreme in the various forms and these have been ordained to be performed by a Hindu house-holder so that he may become a perfect citizen of the world who primarily works for the benefit of others, and eventually be benefited thereby thousandfold.

They are also grouped under the Samakaras or the purificatory ceremonies. Now what do these purify and how? These are ticklish questions for a satisfactory answer of which, one has to seek recourse in the occult psychology as expounded by the Rishis of old whose findings have been based on the eternal and the never changing spiritual truths. They say that these Panchamahayajnas purify and spiritualise one's physical, vital and mental bodies, and they create such circumstances and conditions that are required for the expanding of one's self so as to embrace the entire universe.

The Panchamahayajnas are, as are the other Vedic ceremonies, in effect, preliminary lessons initiating one into the self-culture or Brahma-Vidya, unconsciously and automatically. To use a simile they are just like lessons prescribed for the children in the kindergarten class where teaching is infused through play.

Expansion of self to a stage where one is able to see the unity in diversity is not so easily attained in other forms of yoga as it is through the Karma-kanda.

After marriage one's self is made to expand as to cover his wife and encircle his children and other relations. Through

the Panchamahayajnas the self expands still further automatically—even unconsciously—on and on until it encircles the entire universe when one hails the Supreme in every person, being, and thing he comes across.

The One has become the Many and the Many have become the One again. This is the occult principle and formula which explains many of the riddles of life. The former is the Pravriti Marga of the Supreme, and the latter is the Nivriti Marga. The Pravriti of the Supreme is composed of It's projecting into or rather crystallizing into grosser and grosser elements and matter, attracting and repelling one another, loving one and hating other by virtue of its acquiring the three gunas—Satva, Raja and Thamas—and manifesting them in the never-ending varieties of proportions. This is what is called the Samsara or the visible world we see and the invisible worlds we experience. These worlds, they say, are full of a variety of forms and names possessing a multiplicity of colours, giving rise in each of them to conflicting and complimenting desires, knowledge and action—Ichha, Jnana and Kriya.

The Nivriti of the Supreme mainly consists of the going back and merging with the One. This could be accomplished only by the removal of the individual consciousness and with it the removal of all the acquired qualities which have by no means assumed the forms of conflicting and varied desires, knowledge and action. The Panchamahayajnas are designed to make this removal possible.

To take an illustration, water gets frozen into tiny ice pieces on account of the extreme cold in the atmosphere, which appear to all intents and purposes as separate from one another and also separate from the sheet of water from which the

ere formed and on which they float. This is similar to the One becoming the many just like each piece of ice is nothing but water from which it emanated and in which it floats, so also the various gross bodies and forms in the universe are nothing but the one Supreme Spirit from which they have emanated and in which they exist.

The process of involution is very much similar to each of the ice-pieces melting back into water by the heat acquired from the atmosphere outside-friction when coming into contact with other pieces; and pressure from inside. The individualised souls which have got themselves crystallised into the various forms, need for their merging into the Supreme, or the Ocean of Ananda as it is sometimes called, the heat of knowledge acquired through the varied experiences. The Samskaras in general and the Panchamahayajnas in particular make this acquirement of the supreme knowledge possible and easy too.

The householder with his varied responsibilities and fleeting moments of happiness and sorrow can very well be considered to have reached the final of evolution, and it is now optional for him to remain in the same stage and experience the pleasures and pains incessantly or to acquire the required knowledge which will enable him to melt his existence, consciousness and experiences, and merge them into those of the Supreme.

The Hindus, however, do not make this optional for the members of the Dwijas, but have devised easy means in the Panchamahayajna whereby one identifies his existence, consciousness and experience with those of the Universal Soul or the Mahapurusha forming the beings in the various forms and worlds.

The Brahma Yajna or the Veda Yajna, as it is otherwise called, is composed of

studying and teaching of the various sciences of knowledge and putting such knowledge into practice. It is an occult truth that immediately a thought arises in one's mind a connection is at once established between the thinker and the object of thought. Such a connection increases in strength and makes it possible for the exchange of energy from the one to the other, in accordance with the force and nature or attitude behind each thought. So when one performs the Brahmayajna, he is made to think of the Brahman or the Supreme and identifies himself with that. A circuit of the flow of energy is established between the Cosmic Purusha and the individual soul. By Brahmayajna one is able to acquire the Brahmic consciousness within him and become an instrument of the Supreme Spirit or the Mahapurusha whose spiritual energy flows into and operates through his body.

Through regular and conscious performance of the Brahmayajna a perfect union could be established between the Universal Soul (the Paramatman) and the individual soul (the Pratyagatman). Then and then only can the latter become an instrument for the execution of the Mahasankalpa of the Purushothama through time and space. This is the principle underlying the Sankalpa Mantras repeated at the commencement of every religious rites.

V. M.

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BRAHMANOPHOBIA IN MYSORE

The death of Sri G. V. Krupanidhi, former Editor of the daily "Swarajya" Madras, reminds us of an incident of 1928, whose repetitions are occurring even today. "Music before Mosque". Mirza Ismail became Dewan of Mysore in 1935. It gave fillip to Muslim sentiment of dominance, and the Ganapathi festival at Sultanpet, Bangalore, was marked by resonating clashes between the two communities. A committee was appointed with Sir Visweswaraya as Chairman to enquire into its causes, but its findings were turned down by Sir Mirza, and anti-Brahmin rumours were set afloat, and assaults and vilification of Brahmins became rampant. Roused by the happenings, we wrote a scathing diatribe styled "Brahmanophobia in Mysore", and sent it to the Madras Dailies. Only one of them, Prakasham's "Swarajya", whose Editor G. V. Krupanidhi was, published it. "That copy of Swarajya was sold in Mysore like hot cakes"! The day it appeared, at the Cosmopolitan Club, Mysore, in our presence, R. Thammaji Rao, D.S.P. asked D. C. Subbarayappa, City Magistrate, "ಸರ್, ದೇಶದ ಉತ್ತರ ಲೋಕ ?" "Sir, did you read Josyer's article?" Returning home from the Club at night, we expected to see police waiting with arrest warrant. Later Krupanidhi told us that meeting him at a party in Madras, Mirza asked "Why did you publish Josyer's article? The other papers did not publish it?" Sometime later, when our father who was hereditary Palace Rytwic died, and the appointment was requested for his grandson, the Maharaja refused. He forgot that he owed us some gratitude as it was by our publicity in 1928, that the Silver Jubilee of his reign was celebrated all over the State!

As Brahmins are today more outcaste than Panchamas were at one time, we republish the article for the edification of our readers;

BRAHMANOPHOBIA IN MYSORE

Just as some years ago Mysore was reputed for its plague, today it is equally famous for something as deadly and devastating, i.e., Brahmanophobia. Confined for a period to a few scheming non-brahmans of the job-hunting sort, it has during the month past been sedulously spread over unexpected quarters. The Bangalore Riot was the result of a spiteful violation of law by a non-brahmin, and brought to light considerable backsliding in officials; but it has been made out to the world as a Brahmin conspiracy to overthrow the Government. At a so-called Peace Conference held three days after the riot, at which Mr. Mirza Ismail presided, Mr. Abbas Khan had the hardihood to make this astounding assertion, and Mr. Mirza Ismail by allowing him to belch out a long anathema against Brahmins showed that he acquiesced in the sentiments. It seems certain that that is also the view of the situation presented to the Ruler of the State by those in touch with him. The unfounded myth is being exploited by vernacular papers of pronounced anti-Brahmin predilections. Staid University Professors, belonging to neither community and possessing no communal locus standi, seize the occasion to indulge in illicit and anonymous journalism and fling copious filthy abuse upon Brahmins. Lastly even the servant class when asked about it state that the trouble is all due to the Brahmins. Brahmins are described as traitors to the State, disloyal to His

Highness, and numerous other things. Hard words themselves break no bones. But as a result of this malicious and mendacious propaganda Brahmins caught on the road are reported to be belaboured, robbed, or abducted; their houses are burgled, and temples and images are attacked and polluted.

And Brahmins have practically no protection against all this. They have to submit to this infamous and cowardly campaign like cattle, without defence and without reparation. As in the old fable the wolf which found the lamb on the stream accused it first of polluting the water and then ate it up, so the stalwart non-Brahmins of Mysore, with demoniacal cleverness, try to fasten the crime of the Bangalore riot on the heads of the Brahmins, so that they may lynch them and get them out of the way in a body. And the ears of the powers that be are ready to harken to this dastardly tale, and look upon Brahmins as the very embodiments of crime, conspiracy and treachery.

It was nearly 15 years ago that one or two nefarious non-Brahmins set the torch of anti-Brahmanism aflame in the State. It has been burning with a steady and gathering glow, and as a result the Brahmin citizens have now no avenues of employment in the State, their children are the last to be admitted to educational institutions, their agricultural lands are often boycotted by non-Brahmin ryots, and if they give them for cultivation they are almost defrauded of their dues.

For ages the Brahmins of the State, as of outside, have lived selfless lives of service and renunciation, and have foregone all opportunities of amassing wealth and acquiring sovereignty. They have mostly lived simple, frugal, and hand-to-mouth existences, and it is only lately when the English mode of administration called in men of certain kinds of training for executive jobs in Government that Brahmins got into them by free and open competition. Scholastic education was not given to the Brahmins as a monopoly, nor were the offices open to them alone. Any community had the right of entry into them, and if Brahmins got in preponderatingly there was nothing reprehensible in it. To heap hatred on them on that account and start a cowardly and monstrous campaign of vilification against them with almost diabolical intensity, is nothing but brutal and maniacal inhumanity!

The few Brahmin officers holding places of trust are accused of giving their patronage to Brahmin applicants, as though the members of the Ursu or royal community do not receive favours from the Government, as a matter of course, and as though instructions have not been issued that members of the Dewan's community should be allowed special opportunities of "rendering service to the State" — and enjoying the consequent emoluments.

If Brahmins happen to edit newspapers, they are derided as a monopolistic Press. If they stand for election to representative institutions, they are not to be given votes. If they take part in public bodies, they are to be subjected to the ruthless tyranny of the majority. And if they apply for anything at the hands of Government they ought to be flatly negated.

Who benefits by all this? Not the general mass of non-Brahmins. It is only the few leading agitators, their few select families, or their few select communities. The prize-places of nomination or election, term after term, all go to a few ring-leaders, the appointments are all concentrated among the sons and sons-in-law of a few families, the

scholarships are swallowed up by a few favourite communities, and the rest are left entirely in the lurch. This is "Democracy", "Popularisation of Government", and "nationalisation of the public services"!

Like the "steel frame" of British India, the Brahmin community has tried to acquiesce in all this without protest and without agitation. It has tried to play its part of healthy citizenship as and when opportunities presented themselves to it, and the reward is a malignant and libellous campaign to outlaw the community and withhold from it the basic rights of life and property.

Evidently the anti-Brahmin zealots, not satisfied with blocking all civic avenues for Brahmins, and not content with dividing the spoils among themselves, are now trying to ascribe to them the grave deeds of official fools and unofficial knaves. It reminds one of the dirty plots which brought about the massacres of innocent Catholics and Protestants in the reigns of Queen Mary and Edward VI in England, and of the massacre of Huguenots on St. Bartholomew's Day in France. But since the Government, whatever else it might do, is not equal to this last act of annihilation, our anti-Brahmin friends are lashing themselves into fury, and are trying to practice guerilla attacks on the Brahmins, and enact here the outrageous deeds of the Ku Klux Klan against Negroes in America, and of the Fascist desperadoes against innocent citizens of Italy. And in order to exonerate themselves before Government, and to secure its countenance for their rank misdeeds against Brahmins, they concoct the outrageous falsehood that Brahmins are traitors to His Highness and are trying to overthrow the Government!

For a long time the Brahmins of the State, amidst the woes to which they are subjected, have been content to look upon His Highness as a guardian, and felt that he at least, being himself a good and honest prince, would know them to be innocent, honest, and pure. Whatever wrongs they may have received at the hands of Government and of the interested public, they have not cherished one offensive thought or uttered one offensive word against him. They have deemed him a good and honourable Ruler, and have been honouring him accordingly. A scholarly and religious personage of His Highness's type does not need to be newly informed that in the Brahmin homes and Brahmin temples of the State they pray everyday for the welfare of himself and his family, and the prosperity of the State. In civic and administrative life Brahmin publicists, public men, and administrators have done not a little for the progress of the State and good name of his Rulership. Brahmin composers and minstrels have ably tried to sing the praises of himself and his ancestors in prose and verse. And I may inform those evil men who are eager to call Brahmins traitors, what his Highness perhaps knows, that it was a Brahmin who first heralded and inspired the Silver Jubilee of His Highness's reign! These are not the ways in which traitors manifest their treachery.

Brahmins are supposed to have sent a telegram to the Viceroy about the riotous state of Bangalore, and therefore they are dubbed traitors. That is to assume that the Viceroy is not responsible for the peace and happiness of the State. That point will no doubt be made clear by the Butler Commission before long. But, some years ago when the State was in British hands, the Brahmins went far beyond the Viceroy, to the British Cabinet itself, for the restoration of the State to the Ruling family. There was no treachery in that!

(To be continued)

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HISTORY OF MYSORE

AND THE

YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

'Sociology', 'Politics, Philosophy, and Phantasy', 'Sanskrit Wisdom', 'Sanskrit Civilization'. &c.

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BRAHMANOPHOBIA

IN MYSORE

(Continued from last issue.)

As to overthrowing the Government and ending the regime of the Moslem Dewan because he is a Moslem, one wonders with what conscience Mr. Mirza Ismail permitted or acquiesced in that mendacious libel. Could he deny that a large body of Brahmin publicists and public men have honestly given him their frank and open appreciation and support, whether deservedly or not? Could he class among traitors Sir Visweswaraaya, and Messrs. M. N. Krishna Rao, Balasudara Iyer, Srikanteswara Iyer, Venkatakrishnayya, B. Narasinga Rao, V. Subrahmanya Iyer and D. V. Gundappa, and Messrs. Madhava Rao, Ranga Rao, Rama Rao, and Ramachandra Rao? When he in an open assemblage allowed all these friends and associates of his to be summarily dubbed traitors, it is to be wondered whether the treachery, if any, was theirs, or somebody else's. All these have given him of their best with an unprejudiced mind, and striven to make his administration a success, and if he wantonly makes a failure of it, surely they could not prop him up as stone pillars could do a falling house?

Nobody is responsible for the present predicament of Mr. Mirza Ismail's administration but the ungovernable fury of his co-religionists, and his blind zealousness in supporting them. No statesman, no qualified administrator, could have let things go so out of hand. And if, as a result, there are people in the State who wish Mr. Mirza Ismail to take a well-earned rest, they are politicians and friends of the State, and traitors to nobody. If the Brahmins wanted to overthrow Mr. Mirza Ismail's administration, they would have set about it two years ago when it began, or even later when he was organising the Silver Jubilee. The Brahmins have been very kind to Mr. Mirza Ismail, and if he wishes to save his name by making them the scape-goats for his follies one cannot compliment him on his bravery!

Before closing, let me address a few words to the principals concerned in this controversy:

His Highness: Your Highness's disciplined character and conduct have won for you the esteem and loyalty of the Brahmins. It will be a sad day for them when they are driven to forsake that esteem and loyalty. They want little, little else from your Highness than protection, and if in addition Your Highness secures to them equal opportunities for self-expression along with your other subjects, it will ensure their gratitude and also meet the requirements of your virtuous conscience. The fundamental laws, ancient or modern, on which Princes base the security of their own rights, are the same as those on which the Brahmins seek to base theirs. Those evil forces of society, which, by beguiling Your Highness, might succeed in causing breaches in the latter, will not long hesitate to measure their strength against the former. Therefore, Your Highness, when self-seekers approach to malign Brahmins, or to suggest their total or partial destruction, Your Highness may rightly conclude that the traitors are not the latter, but the former. Brahmins have been true to your Highness's family in the past, and they will continue to remain true to you. Your Highness need never forget that,

RATIONALIST

Mr. Mirza Ismail, you have watched the progress of many Dewanships as an influential critic. I wonder what you would have said if the things which have occurred and are occurring to-day had transpired in anybody else's Dewanship. Would you not surely have helped to remove him? You know me as the author of "Tippu Sultan", and as such I could not be prejudiced against you as a Mussalman. In fact when you became Dewan, I wrote a somewhat widely published article on the work before you. There was not a word of deprecation about you in it. You know me also as something of a patriot, no less earnest than yourself or anyone else known to you. And if the State's interests demanded your continuation as Dewan, I would literally be the first person to urge it. But to lay there is consternation in the State, and instead of things being allayed, they are just drifting. If you were a mere Dewan, it should cause you infinite pain. Mr. Gandhi who set up the boycott of the Prince of Wales in Bombay, fasted for 40 days when that boycott led to bloodshed. You are also His Highness's trusted and valued adviser, and further you frequently avow your anxious desire for "serving the people". When you contemplate all that is happening in the State today, does not your conscience quail, and don't you think that you should lay aside this luckless and miserable robe of office, and make over the reigns to other hands? All your official ambitions have been achieved. You reached the highest place in the palace service. You got the highest place in Government without trouble, and the highest salary of that place quickly enough. Is that not enough? Is it not honourable and honest now to retire?

Advice like this is no doubt unwelcome. You know Sanskrit I think. There is a verse in the Ramayana,

Snlabhah purushaa raajan satatam priyavaadinah |

Apriyasyacha pathyasya vaktaa vrotacha durlabhah ||

It means, "Those who praise and talk sweet to you, you have in plenty, my king. But it is rare to find persons who dare give and receive advice that is wholesome, but unpalatable." I have no doubt that you will think harshly of me for giving this advice, but never mind!

To the non-brahmans of the State let me say a word. You have fostered communal jealousies, and played upon communal hatred, out of malice against an innocent and acquiescent community. You few handful of men who talk of representing 5 million people, cannot find one among yourselves fit to be a leader. You have had to go to a Mussalman to lead you, and to inspire you in your warfare against Brahmins. You glibly speak of democracy, but you few divide the jobs, the memberships, the T. A.'s, and all that among yourselves and your kinsmen, and are as monopolistic as you allege the Brahmins to have been. Democracy means an even distribution of civic rights among all classes of people according to numbers, even to the extent of proportionate reservations for women. There should be as large a scope for fresh entries after each term as possible. But you, sirs, having abused Bramins as monopolistic and thrown them out, have divided the spoils among a dozen out of 5½ million citizens, and your leader for life is just a single Mahommadan who represents a very meagre electorate! And you ask the world to admire you for this!

I for one, gentlemen, do not hold the view that wisdom and intelligence are confined to Brahmins, and that non-Brahmins are incapable of either. Nature's gifts are fairly widely distributed, and one class can present able, good and respectable men as another. If Brahmins have become prominent in offices it is only in the course of circumstances, and not because they have trodden down all others. The law of proportionate representation in public offices is a novel introduction peculiar to this part of India, and now that you want it, you are welcome to have it. Brahmins have no wish to oppose you. You have no business to hate, throw contempt, and fling abuse on them for the past and to treat them as outlaws and criminals.

Again, if you are inclined to say that Brahmins have taken hold of an unfair share of the wealth of the country, you first make a survey of the individual wealth held by each community in the State, and then let us know whether the Brahmins hold less or more than their due share. Your present attitude of thoughtless and wanton invective is both unconvincing and infamous.

As to you, Brahmins, You are sitting helpless and quiet like Vasishtha when King Viswamitra was dragging away his valuable cow, Nandini, from his hermitage. By slow degeneration due to changing circumstances you have lost your spiritual powers, and have not taken care to acquire the material means of defence. You have become effete, disorganised, helpless, and hopeless. Sirs, wake up! He who shall strive shall have. To him who shall ask shall be given. Organise yourselves, never mind your numbers, define your aims in life; fit yourselves to achieve them, and demand those civic rights which ought to rightfully belong to you. No use moping, and complaining about other men's wickedness. It is only weaklings that perish in the struggle for existence. It is only if you are cowards that you will be swamped. You are today in your hour of trial. You should rouse yourselves and take steps to maintain your individuality this very minute; or you will for ever be fallen. Beware!

NOW FROM NEW ZEALAND

To

The International Academy of Sanskrit Research,
Mysore, India.

Auckland, New Zealand,

Dear Sir,

2nd. June, 1970.

Would you please send me a copy of ancient treatise entitled "Aeronautics" in eight chapters, translated by Maharshi Bharadwaja, and which I am correct in assuming is published by you.

I'll try and clarify it somewhat—the treatise I believe contains diagrams, describing three types of air-crafts, outlining the thirty one essential parts that also go make up the vehicles, and sixteen materials from which they were constructed.

Please find enclosed a cheque to the amount in payment.

Do you happen to have also "The Travels of Panini" in which the author describes the many visits he undertook to and from certain inner planets written about 100 A.D.

I am also interested in obtaining a translated version of the "Samarangana Sutradhara" written in the eleventh century by Ramachandra Dikshitar, and translation of the Mahabharata."

I would welcome a list of some sort, possibly covering all the translations and publications you have.

Write soon—until then,

Sincerely yours,
Robert Ashley Falk.



Mr. Maharshi Bharadwaja,

c/o. International Academy of Sanskrit Research, Mysore, India.

May 11, 1970.
Evansville, U.S.A.

Dear Mr. Bharadwaja,

While perusing the book "Spacemen in the Ancient East" by Mr. W. Raymond Drake I learned that the Academy has initiated a close study of the Sanskrit texts to all references to now unknown techniques of space-flight. I would appreciate a list of published monographs with price for each and, if feasible, an annual list as long as the research continues.

I hope your book Aeronautics, A manuscript from the Prehistoric Past is available in English. The extracts in Drake's book conjure many logical conclusions regarding the hitherto unchallenged concept of antiquity as mainly agrarian cultures. Please notify me of the cost of sending your book by air mail and my check will be in the post the day I receive your letter.

Much furore has occurred among archaeologists and ancient historians in the U.S. over the possible existence of an Atlantean continent. Excavations on the Aegean land of Thera reveals the presence of a sea-port city of the Minoan era. Have any sections of the Sanskrit texts mentioned ancient and advanced motherlands to the East swallowed up during a cataclysm?

Thank you for your consideration and best wishes in future investigations.

Yours in peace,
Mr. Terry W. Colvin.



Skellingsted Jan 4 1970.
Denmark.

Dear Mr. Josyer,

About six months ago I mailed you a book about Denmark and the book by Max B. Miller. I hope you received these books in good shape, unfortunately I could not afford to send them by air.

As I told I stayed one year in the U.S.A, and I had the opportunity to study the American way of living, a way of living which I did not care too much for. I am not going to bore you by telling you about the materialism, the pressure on the individual to survive, because you are perfectly aware of all this—and apart from that I am convinced that there is a lot more to it than these very easily seen facts.

Maybe there is a balance of nature, and if you gain a high living standard you have to pay it in some way, perhaps the price is, to say it dramatically, a part of your soul.

Recently I bought some very interesting books. I do not know if you are aware of these books :

Louis Pouwels & Jacques Bergier ;
 "Le Matin des Magiciens."
 Erich von Daniken :
 "Zurück zu den Sternen."

Both books suggest that man in historic time was aware of knowledge which we today know nothing of. Daniken is convinced that visitors from outer space came to earth thousands of years ago and he points at many interesting facts. He too mentions the interesting "legends" in the Veda and the Upanishads.

A couple of years ago you were kind enough to send me the manuscript "Aeronautics" by Maharshi Bharadwaja, and I would be very pleased to know if you are making progress in the study of this fantastic document.

Are you aware of the interesting experiments carried out in the Delawarr laboratories in Oxford, England?

Happy New Year

Yours

Klaus Aarsleff Jergensen
 Skellingsted 4440 Merkev
 Denmark.

MUNIFICENT CHARITY

Widwan Shastri Ramaswamy Iyengar, Retired Professor of Tarka Shastra in the Maharaja's Sanskrit College, Mysore, died two weeks ago in the Krishnarajendra Hospital. Coming as an orphan to Mysore, he joined the Sanskrit College, became proficient in Sahitya, Prachinena Nyaya, and Navena Nyaya, and served as Professor for 30 years, and retired. He lived a bachelor, living alone and self-cooking, mixing with nobody, and died 73 year old in hospital after a stroke. Before death came he made a will gifting all his effects, a house near New Sayyaji Rao Road, worth Rs. 10,000, two deposits in State Bank of Rs. 6,200, deposits and shares in Krishnarajendra Society, and three months' pension dues all totalling to about Rs. 18000, — to the Veda Shastra Poshinee Sabha of Mysore, for encouragement to the study of Veda and Shastras. He lived a philosopher's life throughout, and died a philosopher's death, gifting away his worldly wealth to a worthy charity. The Veda Shastra Poshinee Sabha offers its grateful thanks to his magnificent soul, and prays for its Divine Salvation.

G. R. Josyer.
 President,
 Veda Shashtra Poshinee Sabha
 Mysore.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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in the "Hindu", Madras.

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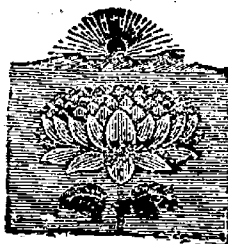
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BLOOD SPORTS

A heated discussion with the temperature rising above 40 degrees centigrade as taking place at the Healthy Sportsmen's Hospital.

— I still say that boxing is harmful—formed a young man in whom we recognized the Pole-vault champion—Just imagine such an avalanche of blows....

— Careful, champion—warned the Sister— or you'll crack the plaster cast on your arms and legs! Doctor will be angry again—

— I just wanted to demonstrate to my friends—,

— What's there to demonstrate—mumbled the excellent Diving champion wearing a fine corset holding up his injured spine.—Everybody knows that if you hit someone's head with your fist the head breaks out.

The capped Soccer goalkeeper nodded firmly, groaning under his breath. He didn't say anything. He just couldn't. In an encounter with the boots of a centre forward he had suffered a minor injury to his oral cavity. Nothing much, just a broken jaw, and several teeth knocked out....!

—Boxing is barbarian!—shouted a well-known Cyclist whose oral cavity had accidentally not been injured. Apart from that he was plaster statue.

— This shouting will weaken you too much, champion—said the Sister.

— But it doesn't weaken my argument!—roared the cyclist lying at the head of the reading group.

The soccer player was the only patient who was able to applaud. He applauded in silence for his oral cavity was in ruins....

The pole vaulter and the diving champion looked at him with envy. Their upper extremities were encased rather tightly in plaster.

— And if they only enjoyed it—mumbled the pole vaulter—if they at least

— Perhaps they do—put in the Sister.

Everybody except the goalkeeper burst out laughing. The goalkeeper groaned approvingly against the Sister. • • • • •

The diver remarked sarcastically:

— I think you're wrong, Sister.

— Perhaps you'll bring us a boxer—suggested the cyclist—And we'll have a confrontation ...

— Oh, yes we will—shouted the soccer player and the diver.

After an hour;

— It's a long time, and she'sn't still back.

— Oh, that's because she would have to carry such a boxer on her back. He won't be able to walk a single step.

— He, he he he!!!

The goalkeeper clapped his hands as a warning signal. The Sister came in.

— Well, where's the boxer?

— There is not a single boxer in the whole hospital....

— Perhaps they're in the mortuary?

— No, I repeat emphatically that there's only one former boxer in the whole Healthy Sportsmen's Hospital.

— Ah, so there is one?

— You've found him ...?

— And why didn't you bring him, Sister?

— Because he visits you himself every day! He's your chief surgeon!

U.S.S.R. News.

EYE CARE

There are many conditions which cause vision to be impaired to some degree or other besides those already mentioned that endanger eyesight seriously. They are uncorrected errors of refraction and faulty illumination, and, among others, causing what is commonly known as "eye strain". Eye strain gives rise to headaches, migraine, visual fatigue and a general feeling of ill-health.

Errors of refraction i.e., short sight, long sight, and astigmatism should be corrected as early as possible especially in children, as schoolwork entails a great strain on the eyes. Short sight or myopia, particularly, should not be neglected as it may progress to blindness, depending of course on the type of myopia. Even otherwise, short sight being a handicap to the child, it should be set right as soon as it is detected.

Correct illumination is essential to prevent eye strain. In case of myopia, it is all the more important that near work should be undertaken in a good light and held in the proper position and distance. The general health of the child should be maintained at a high level as debility, illness and nutritional faults increase the tendency.

Normally the eye is capable of adaptation to very wide ranges of intensity and type of illumination. But extremely high power lights are not advisable because of the glare they produce, more so if they are concentrated at one part. A very brightly lit field of work in an otherwise dark room produces deleterious effects on the eye due to rapid alterations of adaptation. A moderate amount of general illumination is, therefore, preferable to darkness; this also prevents the formation of sharply defined shadows.

The eye is able to function best without strain when the lighting of the actual field of work does not differ too much from that of the general illumination of the room. There should be no glaring lights in the field of vision, neither should there be direct reflection of light into the eyes. For e.g. when reading books printed on shiny paper, the source of light should not be in the front. It should be placed to the left of the reader and slightly to the back. Glare is diminished to the room by the use of indirect lighting.

Attention should be paid to the proper lighting of schools and factories.

It is a little known fact that not only physical stress and strain, but mental tension also can cause defective vision. Worry, overwork and anxiety, especially when they are chronic, set up mental tension with consequent deleterious effects on the brain and nervous system; this in turn causes tension in the muscles and nerves of the eyes producing defective vision.

The degree of impairment of vision depends upon the temperament of the individual, whether high-strung and nervous or placid and easy-going. Mental and physical relaxation is, therefore, important for conservation of vision. If your mind is relaxed then the musculature of the whole body is relaxed and that includes the muscles of the eye. There are also certain special exercises for relaxing the eye which are quite easy and don't take a long time.

Another important cause of poor eyesight is general debility, anaemia, toxic foci, and any chronic state of ill-health.

In fact, any condition affecting the body as a whole will effect the eyes, as they are a part of the whole and cannot be treated as a separate entity.

(To be continued.)

To

MR. TERRY B. COLVIN,
Evansville, Ind. U S A.

Mysore 4. India.
20—6—70.

Dear Mr. Colvin,

Your interesting letter of May 11th.

The manuscript on Aeronautics is ascribed to "Maharshi Bharadwaja", one of the very ancient sages of Indian tradition. I am a humble Brahmin researcher, who has secured the Ms. and must do something useful with it to benefit the world. Indians today are mostly Anglicised, feverishly materialistic, and averse to harping on ancient glories. They would readily undermine their rich heritage, and are content to act as intellectual camp followers of the west. So they don't show interest or offer aid for the Ms. I am individually trying to translate it into English and publish it with illustrative diagrams. That will take some time and money. Mr. Raymond Drake's reference is based on the enclosed descriptive sheet issued by me.

Men of 100,000 years ago were not mere animals, but men as gifted physically, mentally, spiritually, as we claim to be. In fact the man of the post-Xian era may be said to have become gross bodily, and materialistic mentally, and the unseen forces inside the body, esoteric, magnetic, electric, yogic, have become rusted, dulled and deadened. To claim that the 20th century is just giving birth to human civilization for the first time, and that the hundred thousand generations of the past were merely eating and mating and dying, is an utterly misguided conception. Men have dreamed, struggled, and invented and built up civilizations in the past, as we are doing today. The rains of Time have washed them away. A few hundred years hence our civilization will also become a memory. Therefore it is possible that the ancients knew much more than we as yet do. And we, instead of pooh poohing them, should use our inner eye and sharpened mind and try to recover whatever is useful out of the past.

Regarding Gondwana and Atalantea, it is rather school-boyish to accept map figures as everlasting borders of continents. Intelligent scrutiny of the map will show that the breaks, bends, and contours of some of them fit beautifully into the neighbouring ones. Many of the Indonesian islands must be broken pieces of a big bit at one time. If the land area of the earth is only a moiety of its ocean area, in the beginning there might have been just one big hump of land amidst a raging hulk of stormy Ocean. And the giant forces of the ocean may have shattered the hump into continents and islands, big and small. The process may be going on on a quieter scale. Have you ever wondered, Mr. Colvin, why if the earth is a globe, the oceans don't spill out into space? Why do all the planets and stars move, not spasmodically, not erratically, but as though guided on rails by a Traffic Controller? Is he God? The mystery of the Universe could prove a subject of unending wonder to one who would turn his thoughts to it!

Yes, English Translations of Great Sanskrit books are available. The Ramayana and Mahabharata are very illuminating, soul-filling, thought-provoking Epics,

and are the greatest Epics of the world. The Vedas are translated into English. The Upanishads are translated. (Rs. 12/-). The overland post may cost a dollar, and air mail would be awful. They deal with man's query after his being, his Soul, his Creator, the object of life, birth and death, and the attainment of peace and Salvation. It is all very simply and beautifully dealt with.

The Ramayana and Mahabharata, in narrative English prose by C. Rajagopalachari, Ex. Governor General, costs a dollar. The land mail would cost 70 cents a kilo, air mail many times that. If the bleady politicians would only open the Suez, it would save so much transit time. I have received letters from Woodrow Wilson, Ford, Wanamaker, and the literary Editor of the Banker's Trust Company, New York, &c. in 1920, in 16 days! Now it takes 2 months! That is progress, and we boast of travelling to Moon!

I trust this reply has covered all the points of your letter.

With best wishes,

I am

Yours Sincerely,

G. R. Josyer.

OUR DESERTS

Sahara was covered by rivers and fertile land. The boulder strewn valleys which still exist show that rivers flowed in the past.

The ruins of many famous cities such as Babylon and Nineveh lying in the Iraq and Central Asia region bear ample testimony to the civilization that existed in this region. There are evidences of the existence of primitive man in the Gobi desert. According to Dr. Roy Chapman Andrews, evidence of life about 20,000 years ago is traceable.

A probe into the area of deserts reveals that it is on the increase. We know that water of the earth is gradually disappearing in the form of water vapour, and not much comes back in the form of rains after condensation. It is also stated that the ocean level is sinking consequent on reduced showers and lesser drainage of water into the sea indicating that the desert area is increasing. But this process is very slow and not perceptible.

A glance at the world map reveals three vast stretches of uninhabited places. Of these, two areas are those surrounding the North and South poles which have been rendered barren due to excessive cold.

The third stretches uninterruptedly across the continents of Africa and Asia. Commencing in the Ghana area on the west coast of Africa, this desert stretches across the continent. The belt continues in the Syriya, Iraq, Arabia, Iran, Afghanistan, Beluchistan and ends in the Gobi desert. Only the Red Sea intercepts this stretch. These deserts are caused by excess heat.

Though the cold deserts surrounding the North and South poles have been existing since times immemorial most of the areas in the hot desert region were known to be fertile and prosperous once upon a time.

The Sahara desert area is stated to be a vast grass land in the past. Many historians believe that when Europe was buried in ice

Though the average height in the Sahara desert region is 2000 ft. above mean sea level, some areas are already below sea level. These areas lie in and around Algeria. The wind blows mostly in the north-east to south-east direction and most of the sand is being carried out slowly but persistently. In course of time Sahara desert is likely to lie below sea level. A suggestion to flood the northern area of the desert by a canal from the Mediterranean sea has not materialised so far in view of the exorbitant cost and profitlessness.

The vastness of these desert stretches is amazing. The Sahara occupies 35 lakhs sq. miles, and is king among deserts in terms of area. The Gobi and Kalahari deserts are comparatively small being six lakhs and 1.2 lakhs Sq. miles respectively.

The mercury shoots to 140 degree F at times during the day in the deserts and is followed by a steep fall at night. This recurrent change is the cause of crumbling of rocks. The deserts contain a range of mountains towering thousands of feet high but even these are getting worn out by wind-swept sand hurling against them.

A project to lay a railway line across the Sahara at a cost of about £ two crores, proposed by the French Government in 1932 had to be dropped in view of the unpredictable behaviour of the sand consequent on the gusty winds.

Even though railway travel does not appear feasible, there are instances where people have ventured to cross the Sahara by car. Five Citroen cars fitted with caterpillar wheels are stated to have covered 2,000 miles in about three weeks. Another traveller is reported to have covered 186 miles of desert in a car having 12 wheels. In 1938, a motor explorer, Humphrey

Simons covered a distance of over 2,200 miles in just over three days.

The travel across Kalahari desert does not appear as easy. A troop of Boers with their families who ventured to cross the desert did so. but at the frightful cost of 250 human lives and 9,000 cattle dying out of thirst!

The Gobi desert is perhaps the most desolate.

If this is the case with natural deserts, the other side i.e., man-made deserts, are equally horrible. Knowingly or unknowingly vast stretches of forest area are felled for making new farms and homesteads, little thinking of the danger lying ahead. As years roll by the subsoil water gets lowered and the top soil becomes increasingly dry.

In 1920, over twenty lakh tons of loose soil in the Colorado and round about areas appear to have been lifted and carried away by heavy gales! Similarly in 1935, an area of over 17 crore acres was devastated by dust storms! The united States of America, therefore, thought over a scheme of planting trees in an area of one lakh sq. miles. Special mention may also be made of Boulder Dam completed in 1935 which was intended to irrigate ten lakh acres of desert area in the lower Colorado basin.

It is a happy feature to note that almost all the countries are alive to this danger and are taking pains to prevent deforestation and promote afforestation. N. V.

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THE EYE.

The eye has been called the mirror of the soul for it reflects all the moods of the individual: it can sparkle with joy and happiness, or cloud over with despair; it can harden with cruelty or soften with compassion; it portrays, in its depths the thousand and one feelings of its owner,

But it also reflects the state of one's physical health,—the sunken dull lustreless eyes of the sick as opposed to the sparkling brightness of the healthy.

The eye may be compared to a camera which focuses the rays of light from objects on to the nerve-endings in the retina i.e., the innermost layer of the eye-ball. These in turn transmit stimuli to the brain where the visual image is perceived.

In the lowest type of seeing creatures the eye is very rudimentary—just a few light-sensitive cells connected with a simple nerve structure. In higher animals the eye is a complex organ connected with the brain.

Trachoma is a virus disease that is spread through infected fingers, towels, handkerchiefs, flies and other such means of contact. It is estimated that 600 000 000 people—one-fifth of the population of the entire world—are affected with the disease. It is commoner in Eastern than in the Western countries, owing to the poor standard of living and sanitation. This disease is the cause of more blindness than all the other conditions put together. In India a large percentage of blindness is due to trachoma.

It can be cured by modern drugs and prevented by soap and water and personal cleanliness. Many countries are getting aid from WHO and UNICEF to fight the disease.

Conjunctivitis of the new-born is due to gonococcal infection, acquired during birth. It can be prevented if suitable precautions are taken by the midwife or doctor.

Poisons which may produce partial or complete loss of vision are nicotine, alcohol and quinine. Many people smoke for years without any apparent ill-effects, but many more find that their eyes tire easily, acuity of vision becomes less (may end in total loss of sight), colour-blindness sets in, and there is severe headache after reading and writing for any length of time; but unfortunately they never attribute it to smoking. If smoking is given up, they recover their vision completely and quickly. The same thing applies to alcohol.

Quinine not only causes deafness as mentioned in a previous article, but it also produces partial or complete loss of vision which may be temporary for a few days or weeks, or permanent for life. Taking quinine or patent medicines containing quinine without medical advice for the treatment of fevers and colds is therefore not advisable.

Advertisements for eye-washes enjoin the lay public to use them regularly for sparkling healthy eyes. It is not necessary to do so: on the other hand it may be harmful. If dust or any foreign body gets into the eye, nature produces a flood of tears and washes them away. Otherwise the doctor may wash it out for you with a mild antiseptic lotion.

Though the eye is protected from direct injury by the eye-lids and the projecting bony margins of the eye-socket, foreign bodies may get in accidentally; hot steam, acids and other chemicals, whitewash, molten metal, and poison gases may cause burns.

Not only the injured eye, but the sound one also gets affected in perforating injuries

developing a severe infection, called sympathetic ophthalmitis, which the eye doctors dread. Both eyes may then be lost by delay. Early treatment with modern drugs has reduced the incidence of this condition considerably.

Cataract and glaucoma are common causes of blindness in the elderly; next comes diabetes and cardio-vascular diseases. Blindness due to these diseases can be kept minimal by adequate treatment. Syphilis is now a relatively minor cause of blindness.

Myopia or short sight may ultimately produce blindness, hence the importance of correcting it in children as soon as it is noticed.

It is not generally known that wrong feeding contribute to defective vision. A diet of carbohydrates predominantly without the protective elements contained in fresh fruits and vegetables causes an accumulation of toxins in the body affecting eye-sight. I have stressed on the importance of a well-balanced diet for the maintenance of health in previous articles and so here is no need for me to repeat it here again.

Thus it may be seen that the stress and strain of modern living coupled with a faulty diet interferes with proper blood supply and working of the eyes, resulting in more and more of the present generation suffering from impaired vision.

Externally sunshine and cold water benefit the eyes greatly. Early morning sun is good for them. Let the mild sunshine play on your closed eyes for five to ten minutes every morning. You may stand facing the sun or relax in an easy chair while doing this.

Then come into the house—you may be blinded temporarily—and sitting comfortably on a chair, cup your eyes with your hands. Do not press or touch the eyes. Stay like

this for five or ten minutes, completely relaxed, body and mind.

You should see black only. If you see spots or colours, it means your eyes have not relaxed completely. Continue cupping for some more time. Then wash your face with cold water, splashing your closed eyes with it several times, not violently, but gently. Cold water externally acts as a tonic and improves circulation.

By adopting a simple natural healthful way of life and following a few easy rules in regard to the eyes, you may conserve your vision and prevent the development of defective eye-sight.

P. L.

SHRIMALI EXPOSED

Dr. K. L. Shrimali, Banaras Hindu University Vice-Chancellor and former Union Minister of State for Education, who has always been urging the abolition of public school system in India, has written to the Headmaster of the Lawrence Public School at Lovedale, near here, seeking admission for two of his grandsons.

Disclosing this here recently while reading his annual report at the 112th Founder's day celebrations of the school, the headmaster said no Union Education Minister had criticised the public school system with greater venom than Dr. Shrimati, and yet he had sought admission for his grandsons in a public school!

"If it is not hypocrisy and conduct of double-standard, what else it is?" he asked.

Nothing else. Why not introduce "Hypocrisy" as one of the national titles? Ed.

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SATELLITES

Advanced civilisations, in outer space may soon contact Earth with communication satellites.

This is the belief of Dr. Ronald, N. Bracewell, a physicist and the director of the Radio Astronomy Institute at Stanford University, Stanford, California.

Dr. Bracewell believes the satellites are about the size of a soccer ball and are manned by humanoids — specially bred beings that are a combination of a human brain and an amazingly compact computer.

Man does not need to fear these creatures from outer space, Dr. Bracewell says, because, they are coming in peace, seeking only information. And he thinks they can provide Earth with vast amounts of knowledge which would be far beyond anything man now knows.

"Man must be ready," Dr. Bracewell, 47, said in an exclusive interview on the Stanford University campus. "The people who work with microwave radio devices must be alert to the possibility that they will hear the messages being transmitted from these outer space satellites."

"I can see these satellite communication probes being launched in all directions from the parent planets. Occasionally they make contacts, and report back to the parent planet by radio. Ultimately the parent planet establishes direct communication with the contacted planet."

"If the parent planet which is studying our solar system is less than 50 light-years away, it may have detected our radio

transmission activity and have a probe on the way. A routinely scheduled rocket from farther out might also be on the way. It may be hundreds of years before it arrives, or it may be next week.

"Of course, most of the satellite probes sent from the parent planet would not make a contact. It would be a long-range programme which would only occasionally pay off. For example, one of their messengers to our solar system may have been in the neighbourhood of Earth in the middle Ages when we had no radio, and the next may not be due for 500 years, or it may be here very soon."

Dr. Bracewell is a native of Australia. He received a bachelor's degree in physics and mathematics from Sydney University and earned a doctorate in physics at Cavendish Laboratory, Cambridge, England.

Dr. Bracewell said, "There are more than a million stars with the proper carbon and temperature conditions for habitable planets within a 100-light-year radius of Earth. It stands to reason evolution is taking place on at least some of these planets are more advanced than Earth and some are less advanced."

"Where there is intelligent life, I picture these creatures as being rather different from us, but I don't think we'd be particularly surprised by their shape. We see such diversity in living things on Earth such as bacteria, weales, butterflies and mice, that neither the shape nor size of these beings would surprise us."

"Theoretically, they could even be a scum or a black cloud, but I expect them to be organised as individuals."

"These beings of superior intelligence would not take the long flights in the communication satellites used to probe the various solar systems. These interstellar probe craft are probably about the size

of a soccer ball and contain a durable radio transmitter which is protected against meteors and radiation. It is likely that they would contain an amazingly compact computer, developed from brain tissue. Biological engineers could breed a sub-race with the desired attributes needed to make such a flight.

"The brain-computers may even have eyes and arms."

Dr. Bracewell has been an electronic instructor and director of the Radio Astronomy Institute at Stanford University since 1955. He designed and manages Stanford's huge radio telescope considered to be the world's most precise recorder of microwaves from the sun's surface.

He is also supervising the construction of a more powerful radio telescope which will permit him to study objects in the far reaches of the universe.

Dr. Bracewell does not fear an invasion, from outer space. "The difficulty and cost of interstellar flights rule out material gains as a goal," he said.

"The chief goal, and probably the only one, is information. The intelligent way of life is to seek knowledge. These beings on other planets, with advanced civilisations, would be looking for keys to their past evolution or future."

Dr. Bracewell thinks this is how the Earth will be contacted;

On entering a foreign solar system such as ours, the probe satellite would seek out traces of radio transmissions.

Then it would draw attention to itself by either jamming Earth's radios or by transmitting a distinctive signal on the wavelengths it knows are used. The brain-computer would have deciphered the Earth's languages and be able to open communications once contact was established.

The brain-computer might transmit a late edition of its planet's leading encyclo-

paedia, the whereabouts of its home base, and the wavelength on which acknowledgement is awaited.

Because of the extreme distances, it might take 20 years for a message to travel from Earth to the satellite probe's parent planet. The satellite probe would be close enough to work out the details of setting up codes and communication programmes. Then both planets could begin transmitting information to each other and not wait for replies.

It would be a dialogue between civilisations, rather than between individuals. The civilisations would exchange scientific, social and, medical information and possibly some examples of their cultures.

Dr. Bracewell said: "Imagine communities that have passed through our level of technology—chemical fertilisers, electric power, radio, computers,—a million years ago.

"They could tell us, the physics and chemistry that are waiting in the future for us to discover and tell us how to deal with serious diseases.

„And don't forget, when we do make our contact, it will most likely not be the first time that such a thing has happened in the universe. There is probably, at this very moment, a live traffic of information circulating about the galaxy between civilised planets.

"It is certain that the technique of contacting newly developed technologies, such as our own, will have been well established.

"The major problem is here on Earth. There is a great danger of an oversight by radio operators who are listening for familiar sounds and who may deliberately reject the unexpected.

"We must be alert for our invitation from outer space."

NATURE

There are laws of nature that I doubt we shall ever understand. Take such a simple matter as the twining of vines that climb by twisting their climber stems around a stronger support, even as our pole beans climb the poles we set for them. In this Northern Hemisphere they twist, with few exceptions, counter-clockwise. Why is this so?

There are other examples. Smoke rising from a chimney also twists, when it rises in still air and has any twist to it, counter-clockwise. Cyclonic storms, such as hurricanes, move in the same direction. And water whirl-pooling down the kitchen sink or through an outlet at the bottom of a dam usually makes the same counter-clockwise motion.

It is all very well to say that it is a result of the turning of the earth, and to find other parallels; and it even lends a kind of reasonable air to say that in the Southern Hemisphere the twist is usually in the opposite direction. These are facts, not ultimate answers. That is the way things happen, not why they happen.

Is a wild morning-glory aware of the turning of the earth? Is a pole bean so endowed with this knowledge that I cannot force it to twist the other way? Is such knowledge embedded in seed itself? Winds I can understand, and their inevitable direction. Vines are something else. Vines are living things, not air forced this way or that by outside forces. No, there is some law beyond, some way of life, some necessity in nature that I can recognize but not wholly understand.

X.

PROTS VERSUS CATHS

British troops opened fire on snipers as dawn broke recently after one of the worst nights of rioting in Belfast history and left at least five persons shot dead and about 200 injured.

More than 1,000 British troops battled through the night to end Protestant-Catholic rioting sparked off by the imprisonment of Bernadette Devlin, heroine of Northern Ireland's one-third Catholic minority.

An army spokesman said that shots were still being fired, though the remaining small crowds of rioters were beginning to disperse.

Two of the five dead were shot—one of them in Sea-ferde Street—a Catholic street located in the heart of a protestant area near Belfast docks

Seaforde Street was the scene of some of the worst clashes during the night.

At one stage, Protestant and Catholic gunmen fought a pitched battle for control of a bus station near the street. Police came under heavy sniper fire and had to flee, and British troops then moved in with armoured cars to break up the battle.

An army spokesman said that at least two of the dead were killed by snipers firing into the crowds

* * *

Which is R-S-S, here?

Ed.

IN NEW ZEALAND ALSO

Three churches were set on fire in North Ireland's Hamilton city area. One was destroyed and the others were badly damaged. Police arrested a 28-year-old man on charges of arson.

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RS. 20-00

EIFFEL

Several million visitors to Paris go to see the world's third highest structure — the Eiffel Tower.

Even you may have seen it in pictures, read about it in books and will have heard about it from your relatives who had been to see it, or you may have seen it yourself.

But do you know anything about the maker of this tower? He was Gustave.

Gustave Eiffel was born in a prosperous family of Dijon, France, in 1832. Although he did not get entrance to the engineering college in France he somehow graduated from a private institution and was able to get work in a railway construction company.

His work was to sit in front of the drawing board and make out plans for new railway components and other things which the company was manufacturing.

His mother was a shrewd, determined woman and had a business of her own. She always used to tell Gustave "You are fit for nothing."

In reply Gustave would tell her, "Be patient mother, I have great ideas; you will see yourself."

In 1850 the railways wanted a bridge over the Garonne river which is in France. The construction of the bridge and the supervision work was given to Gustave, who accepted it and finished the bridge in the said time.

The bridge was made of iron. Thus from this success, he had confidence in himself. So he started a Construction Company under his name in the year 1866.

In 1880 a group of French industrialists told their Government to hold International fair in Paris. The Government officials gave a positive reply to the French industrialists as they also liked the idea.

It was then Eiffel who proposed that there should be a tower made of iron of about 300 metres (984 feet) in height as a symbol of the fair.

The Government approved Eiffel's idea and appointed him as the head of the group which was to build this tower. Eiffel who had accepted it went to the minister of trade with the facts and figures.

The French Government paid him one-fifth of what Gustave had shown to the minister. So Eiffel somehow managed to put some money from his side also.

In January 1887 the construction began. By January 1888 the workmen had set up four big arches and had fastened to them the first platform; in March 1889 the tower was completed!

A 21 gun-salute was given to Eiffel when he hoisted the French flag on the highest structure. At the reception he told people who had gathered round the tower, "The French is the only one to have a 984ft pole".

The Eiffel tower grew to be the most popular tower in the world that almost a million people had visited the tower within a few months of its opening in 1889.

Eiffel paid back his debts. In 1894 he retired from his business and turned his tower into a physics laboratory.

Here he studied for some years and then published a paper on his work.

On December 15, 1923 Eiffel was about to preside at his 81st birthday dinner. He felt tired, and decided to leave the party early. So he kissed his family good-night and went to bed, and never got up again!

Gustave Eiffel has left this great tower that bears his name and many bridges which he built during his lifetime.

This tower stands even today in Paris and has not been repaired even once. This shows what a skilful designer Gustave Eiffel was.

A. A. R.

DISCOVERING AMERICA

The honour of discovering the Americas possibly belongs to ancient Asian travellers, Soviet orientalists believe.

Asian geographers, they suppose, knew of the existence of the Americas at least one-and-a-half millennium B.C.

Tass reports that Leningrad scientists Lev Gumilev and Baonislav Kusnetsov lean in their hypothesis on the deciphering of the most ancient maps of the world in the old Tibetan books. Made in an oriental way, the maps were known to orientalists before, too, but they were reckoned as charts of fantastic lands or mystical tables of Buddhist wizards.

This view was changed after a laborious analysis of the complex old Tibetan and Indian toponomy. A "Green land lying far across the eastern sea" is recognised by the scholars as America. This guess is substantiated by a noteworthy fact, discovered by Linguist Kuznetsov, that a purely American word tobacco penetrated into a number of oriental languages and dialects in hoary antiquity.

The arrangement of countries and continents on the most ancient maps in many ways conformed to view of the planet of the Sumerians and Chaldeans, the first geogra-

phers at the dawn of mankind. From this the scientists concluded that the data contained in the map were known in Asia back in the second millennium B.C.

Another map, that of mysterious "Shambala country" from a Tibetan Sham Shung dictionary, has incited the specialists' interest. "It is a chart of the ancient world and contains brief descriptions of Babylon, Sura, Egypt, Ethiopia and lands of the nomad tribes of the Turan Plateau.

An unknown cartographer placed Pasargadae, the capital of ancient Persia, in the centre of the world and schematically portrayed Cyrus tomb as a nine step pyramid with crystal columns and hanging gardens around.

The "Shambala country" map reflecting the recarving of borders after the campaigns of Alexander the Great, contains no vestiges of the Roman penetration of the Orient. This makes it possible to date the map back to third-second Centuries B.C. Lenin-graders hold that it had been compiled by the Persian scientists who fled beyond the Himalayas after the collapse of the Achaemenid Kingdom.

The deciphering of the map, opens the way for interpreting many an ancient Indian and Tibetan texts of geographic contents which were hitherto reckoned as mysterious, the scholars hold.

U.S.S R.

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The Rationalist

LIFE ON PLANETS

Man has always wondered whether life does not exist at any place other than the Earth. The great 16th Century thinker, Giordano Bruno, for example, wrote in his book "De l' Infinito Universo e Mondip," "There are innumerable Suns and innumerable Earths, which revolve around their Suns, as our seven planets revolve around our Sun These worlds are inhabited by living creatures."

Bernard de Fontenelle (1657-1757), who was the secretary of the French Academy of Sciences, wrote in his preface to "Entretiens sur la Pluralite des Mondes": "I have chosen that part of Philosophy which is most likely to excite curiosity; for what can more concern us, than to know how this world which we inhabit is made: and whether there be any other worlds like it which are also inhabited as this is?"

Even modern astronomers have spoken about the possibility of existence of life elsewhere in the universe.

And when these astronomers tell you that our Earth is but one out of the nine planets going round on Sun, that our Sun is but one out of the thousands of millions of stars that constitute our Galaxy and that our Galaxy is but one out of the millions of such Galaxies dotted all over the heavenly space that can be seen by the most powerful telescope, with the telescope giving us no indication whatsoever that there is somewhere an end to the universe, you cannot but exclaim that there must be

millions and millions of worlds like ours all peopled by living beings.

Now, can it really be that every star in the universe has a planetary system like ours? Can every such planetary system have at least one planet, like our Earth, peopled by living beings? Can formation of life be the ultimate aim of the universe so that life can as a rule be found everywhere in the universe?

We cannot of course give any precise answers to these questions. We have at present no means of finding out whether every star has a planetary system or not. As planets are non-luminous bodies, we are unable to see, even with the most powerful telescopes, any planets that might be existing round any stars. (It is only the planets of our solar system, which are comparatively very near to us, that we can see through our telescope by the sunlight they reflect).

True, by noting the periodic perturbation, if any, in the course of the stars we can infer the presence of planets around them. But then only very massive planets round the nearest stars can be so detected, as it is only such planets that can produce any noticeable perturbation. Of course, scientific observations may ultimately give us some information about the density of planetary systems in the universe. But now we have no such information.

Still, it is possible for us to make some intelligent guesses of the answers to the questions asked above.

To begin with, we may note that a correct knowledge about the method of formation of our solar system can help us to say with great accuracy whether most of the stars have their own planetary systems or not.

But of course we have no exact knowledge of the method of formation of our

solar system. There are two types of theories about this. One type states that our planetary system evolved from a primordial system by the action of its internal forces. If this type of theories is correct, then there can be no reason why most, if not all, of the stars should not have their own planetary systems evolved out of some primordial systems, just as our planetary system evolved out a primordial system.

The second type of theories propose that our Sun was a twin-star initially and that some star from the Galaxy came and collided with our Sun's companion-star, with the result that our planetary system was formed out of the products of that collision. But, collision between two stars is extremely rare in the universe. The great astronomer Sir James Jeans has calculated that a given star may collide with another star only once in 600,000 million million years!

Moreover, for a planetary system such as ours to be formed out of the collision, the introducing star has to fulfil certain rigid conditions regarding its velocity and direction of approach. So if the collision theory is correct we need have no hesitation in saying that planetary systems in the universe are extremely rare, and that our planetary system is one of those extremely rare things.

Now, whatever the density of planetary systems in the universe, can every such system support life?

To guess the answer to this question, one thing comes in very useful to us. This thing is the fact, observed through spectrum analysis of the light coming from distant stars, that the stars contain the same elements that are found on the Earth. We can with certainty say that the whole

universe is made up of those very same 100 elements that are listed in the Periodic Table of the chemist, and if life should be present on any other planet it would have to be made out of these same 100 elements only.

(To be continued)

MOON ROCKS

Although Nasa stipulated that all results from Apollo 11 Moon rock research were to be released simultaneously in January, some people cannot resist letting the cat out of the bag, especially if it supports their pet theories. Dr. Harold Urey, the eminent lunar theorist from the University of California, San Diego, revealed that Moon rocks have been dated to be 49 thousand million years old. An identical figure was "prognosticated" by Dr. Eugene Shoemaker, departing chief lunar geologist for the Apollo programme.

This age is roughly equivalent to the age of the solar system. The oldest rocks so far found on Earth are about 30 thousand million years old. The new lunar dating seems to indicate that the Moon was formed in a remote part of the solar system and later captured by the Earth - a view supported by Urey. Alternative theories hold either that the Moon ripped away from the substance of the Earth or that it condensed in the same vicinity and simultaneously with the Earth.

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ದಿವ್ಯಗ್ರಂಥದಮೇರಿನ ಉಪನ್ಯಾಸನಾಲಿ.	1-25.
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TEA, COFFEE

Naturally all of us take in a certain amount of caffeine in the tea and coffee we drink during the day, and will testify to its beneficial effects. These are largely due to stimulation of higher cortical centres connected with thought processes, and to stimulation of motor and sensory areas of the cortex, resulting in a reduction of fatigue, and in an improvement of both sensory perception and the speed and efficiency of manual tasks.

We often feel we cannot do without our mid-morning or mid-afternoon cup of tea or coffee, and some susceptible people develop a mild dependence on caffeine and suffer withdrawal symptoms, in the form of headaches, when deprived of their normal intake of the drug in some micro-organisms. However, caffeine is known to be mutagenic, while in plants it is lethal at high concentrations, and in lower concentrations suppresses cell division. These latter findings have made it important to ascertain whether caffeine has any possible harmful effects in man.

With normal intakes, nearly all the caffeine we absorb is actively metabolized, and its half-life in the body has been estimated at 3.5 hours. It is therefore unlikely that there will be any day-to-day accumulation of caffeine, but it is possible that large doses might affect the process of cell division.

This possibility has been investigated in a recent study by J. Timson of the department of medical genetics at the University of Manchester, using human lymphocyte grown in culture (British Journal of Pharmacology. Vol. 38, p. 731).

Timson obtained his cells from the venous blood of twelve healthy adults. He then counted the number of mitoses in cultures after stimulation with phytohaemagglutinin. Addition of caffeine at 10.2M was toxic to the cells, but this concentration is much greater than that which can possibly be reached by tea or coffee drinking. At 10.3M caffeine acted as a mitotic inhibitor, and its effect was significantly greater in males than in females. At 10.4M—a concentration which could just be achieved for a short time, after drinking eight cups of coffee or eleven cups of tea—the effect of the drug appeared to be related to the sex of the lymphocytes. Females showed an increased rate of mitosis and all but one of the samples from males showed a decrease or no change. This difference may be due to interaction of caffeine with sex hormones, or to an effect of caffeine on the X chromosome, which will be more pronounced in female cells.

From these results it is re-assuring to conclude that the antimitotic effect of caffeine does not appear to be related to its other pharmacological actions, and is unlikely to be encountered during normal exposure to the drug.

X.

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THE HINDU WAY

*During his stay in England, Keshavdasji went to many towns and cities and delivered lectures on the Upanishads and the Geeta. In London his Hari Keertan was attended by the High Commissioner, Mr. Apa Pant and Mrs. Pant. He concluded his London visit by performing Vishwa Shanti Maha Yagna in the Pandurang Mandir of Sri V. S. Banarse.

It is interesting to note that Sri Keshavdasji is not preaching to the converted—the Hindu Community—but to Christian Europeans who come to hear him in large numbers. In the audience I noticed scores of English men and women, some of them wearing sadhu's ochre garments and adorned with Indian beads (rudraksha.) They appeared white holy men intently and eagerly listening to interpretation of the Sveteswataropanisad. At the end of the Swami's discourse, he was given a great ovation and the hall reverberated with the chanting of Vedic hymns.

This leads me to wonder if the ancient Hindu philosophy is coming into its own to save the Western world. India has no

material power to conquer the West, but she appears to conquer the minds of men by her spiritual message.

Like this Dasashram and Pandurang Mandir there are scores of groups in fashionable Chelsea and other places where earnest young men and women are practising Yoga and conducting daily prayers according to the Hindu way.

The other day the BBC showed a television programme of an entirely English group chanting "Om Namashivaaya."

Then there are some Americans who have started their "Hare Krishna" movement. It is a strange sight to see them going about Oxford Street and Piccadilly singing "Hare Krishna" and literally living by begging—they have taken the vow of poverty. It is a mystery to me that they are allowed to beg openly in a country which has banned begging. And the most astonishing aspect of this movement is that its followers come from America famed as the richest country in the world!

Whatever the psychological explanation, the fact is that the Hindu way of life is spreading in England and all over Europe!

D. V. T.

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THE PENCIL

In the early years of the 19th century the few Americans who wrote at all did so with a goose-quill pen dipped in ink made of berry juice. The only pencils available were import of poor quality which cost 25 cents each—at a time when that amount of money would buy a basketful of groceries!

The first American who saw the need for a good, inexpensive pencil was a 13-year-old lad of Marblehead, Massachusetts, Joe Dixon.

His interest in pencils began with graphite, the soft, greasy mineral which was the basis of the "lead" in the pencils made in Europe. American sailing ships in the Orient trade needed ballast on the homeward run; graphite, mined in Ceylon, was used because it was heavy, easily handled and cheap. Joe's father was a shipowner, and when his vessels returned to Marblehead they dumped the black stuff in the shallow waters of the bay.

Though the boy had never seen a pencil, his friend Francis Peabody, a chemist, told him about the ingredients in the lead—graphite mixed with clay—and described the grooved wooden halves which contained it. With the aid of the local cabinet-maker, Ebenezer Martin, Joe fashioned two pieces of rounded cedar wood, each with a groove down the middle of the flat inside surface. Then he mixed pulverized graphite with clay and added water to make a stiff dough. Rolling a strip of this dough into the form of a pencil lead, he baked it in the brick oven at the side of the kitchen fire place.

When the lead was hard he put it in the groove of one cedar stick, and glued the sticks together. After the glue had dried,

Joe sharpened one end of his writing stick and tried it. It wrote! Not perfectly, of course, but perhaps it was no worse than European pencils.

Since Joe had no money to continue experimenting, he got a job at a kiln where he could earn a living and also learn the art of baking various materials. Later he moved on to other jobs—at a printer's and then a dye works. At the dye works, Joe showed his initiative by reviving the use of fast colour dyes for cotton fabrics. He also made a machine which cut designs on rollers used to paint on calico cloth.

Dixon was 23 when he married Hannah Martin, the daughter of the cabinet-maker. Their small cottage served as home and laboratory.

There he devised three machines. One pressed the graphite-and-clay dough through a tube the diameter of a pencil lead. Another cut small cedar slabs into proper length. The third grooved half a dozen slabs at once. All were operated by hand crank. Hopefully he began manufacturing pencils. The world failed to beat a path to his door, but he continued to put all his spare cash into raw materials for his experiments, and soon found himself dangerously short of money. Then came a stroke of luck.

One day he bought a gift for his wife—one of the first iron stoves ever made in New England. In a week or so it became rusty, and Hannah complained that she couldn't restore its original shiny blackness. With his mind on pencils, Joe paid scant attention. But then he spilt a box of powdered graphite on the floor, and when he went to clean it up he slipped on the greasy dust and fell on his face. In the mirror above the wash basin he saw that one side of his face was black and shiny. "Stove polish!" he shouted.

(Continued on page 6.)

The Rationalist

LIFE ON PLANETS

(Continued from last issue)

All living matter consists of extremely complex molecules. On the Earth, the complex molecules of all living matter have carbon as their basis, because it is only the carbon atoms that have the property of uniting with themselves and other elements to form highly complex molecules.

So, as the whole universe is made up of the same elements, and as the elements must follow the same chemical laws wherever they may be, we can take it that if life is to exist elsewhere it must have carbon as its basis.

Complex molecules, with carbon as base, disintegrate easily when heated. The more complex a molecule is the more easily it breaks up. On the Earth, practically no living matter can remain intact at a temperature of about 60 to 70 deg. C. It follows, therefore, that if any other planet is to support life, the temperature of that planet must be less than about 70 deg. C.

Also the temperature of the planet should not be very low, for all living matter ceases to thrive under conditions of very low temperature. Here of course it must be mentioned that certain micro-organisms can exist under extreme conditions of temperature. But we are concerned here to examine elsewhere of not just micro-organisms but higher forms of life that have evolved from primitive micro-organisms; for higher forms of life to exist, the temperature will have to be between narrow limits.

So, if life is to exist on any planet elsewhere, the planet must orbit its Sun at the correct distance from it, so that the temperature on it remains between limits. (This orbiting-distance will of course depend on the hotness of its Sun). If it orbits at a nearer distance, the temperature on it will be too high, while if it orbits at a greater distance, the temperature on it will be too low. In our planetary system, for example, Mercury, which is nearest to the Sun, is too hot (on the sunlit side), while Jupiter, which is much farther away, is too cold.

Also the orbit of the planet will have to be nearly circular. Otherwise, with an eccentric orbit, its temperature when it is at its nearest to its Sun will differ from that when it is at its farthest, the difference depending on the amount of eccentricity of the orbit. If the difference is large, no life will be possible.

Again, for existence of life on it, the planet must revolve around a single star. There are many double and multiple stars in the universe. About 80 per cent. of the stars in our Galaxy are estimated to be in the form of double and multiple stars. A planet in a system of double or multiple stars will describe complicated orbits under the action of the gravitational forces of the two or more stars. The planet will, therefore, have wide variations of temperature, and be unable to support life.

Further, it is not enough if the planet moves round a single star. This single star itself should be one whose out-put of heat remains constant, that is, it should not be one of those pulsating stars whose output of heat varies greatly from time to time.

Now, every living animal requires a certain amount of energy for its various activities. This energy is normally obtained by it by the combustion of carbon within its body. For this combustion it requires oxygen. Thus, for supporting animal life

a planet must have a supply of oxygen, that is, it should have an atmosphere.

The presence or absence of an atmosphere on a planet is determined by the value of the velocity of escape from the planet. The velocity of escape from a celestial body is that velocity with which, if an object is projected upward from the body, the object would go away for good, in spite of the gravitational force of attraction, pulling it down. If the velocity of escape from a planet is small, the planet will be unable to hold any atmosphere. On the other hand, if the velocity of escape from a planet is very large, the planet will have a very thick atmosphere, containing poisonous gases like ammarsh, and ammonia.

The velocity of escape from a planet depends on the density of its material and its radius. So, if a planet is to have an atmosphere comparable to ours, then, if its mean density is supposed to be not much different from that of the Earth, it would have to have approximately the same radius as the Earth.

In our planetary system, for example, Mercury and Moon, which are much smaller than the Earth, do not have any atmosphere: Jupiter, Saturn, Uranus and Neptune, which are much bigger than the Earth, have extensive atmospheres containing poisonous gases. Venus, which is approximately of the same size as the Earth, has an atmosphere, which it is believed, is comparable with that of the Earth.

We, therefore, see that if life is to exist on any planet, certain rather rigid conditions have to be satisfied. The planet has to be of the right mass and size. It must orbit, at the correct distance from its Sun with a nearly circular orbit. Its Sun itself must be a single star with a constant output of heat. We cannot, therefore, escape drawing the conclusion that the peopled planets in the universe are very rare even if every star has a planetary system, and extremely rare indeed if the number of planetary systems is itself very small.

K. S. A.

THE "KALYAN" ANNUAL

The admirable Hindi Monthly of Gorakhpur, "Kalyan", has brought out another magnificent Annual for its 150,000 subscribers, dealing with Agnipurana, one of the 18 great Puranas in Sanskrit which Indian tradition has handed down from generation to generation during thousands of years.

Agnipurana is a compendium of knowledge useful for the nation's well being. It consists of 16000 stanzas or couplets, in 383 chapters. It deals with the Creation, the Avataras, the Vedas, Upanishads, Shastras, with ritualistic and Tantric modes of worshipping God for attaining welfare in this life and salvation in the next, with the ethics and economics of Government, and Dharma Sastras, with Ayurveda, Ashwa-Sastra, and Gajashastra, and the Art of war.

Now that the mother tongue has ousted Sanskrit as the medium of instruction, the valuable knowledge stored in Sanskrit, has to be brought to light by translating into mother tongue, and the learned Editors of "Kalyan" have placed the public in their debt by publishing the Agnipurana in Hindi, the language of the bulk of the nation. The public should not treat it as just a piece of literature for sporadic reading but as a book of knowledge for study and practical application.

We must add that the Annual before us contains 200 chapters of "Agnipurana", and another excellent work, "Garga Samhita" depicting the *Leelas* of Sri Krishna and "Goloka Mahatmya" as a covetable punya-bhoomi.

We compliment the Editors on the invaluable production.

Editor

(Continued from page 2)

Joe and Hannah polished the stove with graphite. It shone beautifully: Hannah's friends clamoured for the polish, and the young couple worked at night to package the product. When the demand out-grew their efforts, Joe hired several women. Soon Dixon's Stove Polish was a best-seller! The money from its sales gave new life to his pencil project, and he opened a small factory. By 1830 he could offer pencils for ten cents, but still there was little demand for them.

Even though his pencil business made no headway, Dixon's ceaseless tinkering contributed to other inventions of his era. One day Joe's friend Isaac Babbitt dropped in at his home to ask his advice on a formula for some material that would not disintegrate under heat generated by friction. Dixon dumped some graphite and other materials into the handiest large receptacle, which happened to be his wife's new copper bathtub. Out of the bathtub came the formula for the material now known as Babbitt metal, universally used in machinery bearings.

Dixon put a tiny mirror in a camera to permit a photographer to see exactly what he was taking,—a forerunner of the view finder! By combining his knowledge of photography with what he had learnt about printing and engraving, he evolved a process of photolithography. This has become a vast industry, but at first few except counterfeiters were shrewd enough to realize its value.

When Dixon learnt that banknote counterfeiters were using photolithography to reproduce bank-notes, he coped with the situation in a dramatic way. One morning he strode into a bank in New York, placed a 100-dollar note on the president's desk and asked him to exchange it for ten-dollar notes. "Better make sure it isn't counterfeit," he warned.

The president examined it carefully, then passed it to the cashier, saying, "It's good as gold." Joe took off his tall beaver hat—and out of it dropped dozens of 100-dollar notes! "Take all you want," he said to the astonished banker! "I can make more at home."

Then, fishing another of his home-made notes from his pocket, he revealed his invention to prevent counterfeiting—a method of printing banknotes with coloured inks, so that a counterfeiter would have difficulty in duplicating them by lithography. "It's a secret process I have invented," he said.

The president of the bank offered him a handsome sum for the invention. Instead Dixon gave it without charge to all banks that issued paper money at the time.

Dixon's expenses were now mounting, and his profits from stove polish were being swallowed up by his pencil factory. He decided to try to find a growing young industry and improve either its products or its tools. On a tour of New England he discovered that the young brass industry needed something to replace the Dutch pot then used for melting the zinc and copper. These pots cracked every time in the heat of the melting furnace.

(To be continued)

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